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AṆUOGADDĀRĀIṂ

(English Translation)

By

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The Government of Bihar established the Research Institute of Prakrit, Jainology & Ahimsa at Vaishali (Muzaffarpur) in 1955 with the object, inter alia, to promote advanced studies and research in Prakrit and Jainology, and to publish works of permanent value to scholars This Institute is one of the five others planned by this Government as a token of their homage to the tradition of learning and scholarship for which ancient Bihar was noted Apart from the Vaishali Research Institute, four others have been established and have been doing useful work during the last few years, namely, the Mithila Institute of Post-Gradu- Studies and Research in Sanskrit Learning at Darbhanga, the K P Jayaswal Research Institute at Patna, the Bihar Rashtra Bhasha Parishad for Research and Advanced Studies in Hindi at Patna, and the Nalanda Institute of Research and Post-Graduate Studies in Buddhist learning and Pali (the Nava Nalanda Mahavihara) at Nalanda (Patna)

As part of this programme of rehabilitating and reorientating ancient learning and scholarship this is the Research volume 5, which is the English Translation of Anuogaddāràiṃ by Mr Taiken Hanaki, a Japanese Research Scholar of the Institute The Govt of Bihar hope to continue to sponsor such projects and trust that this humble service to the world of scholarship and learning would bear fruit in the fulness of time.

GENERAL EDITOR'S INTRODUCTION

1 For the English translation of the *Anuogaddārāiṃ* the following editions of the text have been consulted

(A) Aṇuogaddārāiṃ, published in the Jaina Āgama Granthamālā (Vol. I) by Sri Mahāvīra Jaina Vidyalaya, Bombay, 1968.

(B) Śrī-Anuyogadvārasūtram, with the Vṛtti of Maladhārīya-Hemacandra-Sūri (Ācārya Śrīmad-Vijayakamala- Sūrīśvaraji-Jaina-Granthamālā, Vol I Bhavnagar, 1939)

(C) Śrīmad-Anuyogadvārasūtram with the Vṛtti of Maladharīya-Hemacandra-Sūri (Sresthi Devacandra Lalbhai Jaina Pustakoddhāra)

(D) Śrī-Anuyogadvārasūtram with Vrtti of Maladhārīya-Hemacandra-Sūri (Śrīmatī Āgamodayasamiti, Bombay, 1924)

(E) Aṇuyogadārasuttaṃ, published in the Śuttāgame, Vol II, edited by Puppha Bhikkhu (Published in 1954 by Babu Ramlal Jain, Secretary, Śrī Sūtrāgama Prakaśaka Samiti, Gurgaon Cantt

The paragraph numbers given are in accordance with the text of (A) which has been used as the basis for the translation, unless otherwise indicated

A few observations have been made by the translator in the footnotes to clarify the meanings of some words and throw light on a number of problems

2 A critical study of the Aṇuogaddārāiṃ is given here, mentioning the problems disussed and evaluating the light they throw on the exegetical method followed by Jaina philosophers in ancient times This text gives an outline of the method to be adopted in explaining a scriptural text, specifically the Sāmāiya chapter (vide *sutta* No. 74-75) of the *Āvassaya Suya* which deals with the obligatory religious duties prescribed in Jainism The *nikṣepas* and *nayas* played a vital role in such explanation—a fact which is amply illustrated by our Text Sometimes the Text would appear elaborating irrelevant matters. But a look at the methods followed by ancient etymologists and exegetists, such as Yāska, Buddhaghosa, and others, will help the reader to appreciate the background and understand the purpose behind such digressions The ancient Jaina thinkers cultivated a comprehensive

outlook, and attempted to extend their horizon of knowledge as far as possible, bringing all possible topics within its ken They imbibed the spirit behind the famous *Āyāraṃga* maxim One who knows one thing knows all things, and one who knows all things knows one thing [1]

3. What is *anuyoga*? The *Āvaśyaka-Niryukti* (126) considers the words *anuoga*, *nioga*, *bhāsā*, *vibhāsā* and *vattiya* (Skt. *vārtika*) as synonymous. These five words come under *attha* (124) which is considered a synonym of *pavayaṇa*[2] (125) *Anuyoga* is thus a part of the *pavayaṇa*, scripture. It stands for connection (*anuoyanam*) of the *sūtra* with its meaning,[3] that is, disquisition on the meaning of the *sūtra* The text of the *sūtra* is read in the first quarter and its *anuyoga* is undertaken in the second quarter of the day [4] The *Āvaśyaka Niryukti* (130) has given a number of examples to explain the difference between *bhāsā*, *vibhāsā* and *vattiya* Thus the *bhāsaga*, the author of *bhāsā*, is like a carver who gives the preliminary shape to a piece of wood, the *vibhāsaga* is like the carver who adds some rough contour to the wood, and the author of the *vattiya* is like the maker of the finished carving Other examples given there are of a doll (*pottha*[5]), a painting, a jeweller, an unblown lotus, and a guide (*desia*) As regards the scope of *anuyoga*, it is said to be limited to the scriptural knowledge alone which, like a lamp, is dependent on others for its production, and is also capable of revealing truth to others The idea is that the scriptural knowledge, being a representation of the thoughts of others, deserves interpretation for the revelation of its meaning to others Other forms of knowledge, such as perception, clairvoyance and the like—being neither dependent on others for their origin, nor capable of revealing truth to others—do not deserve *anuyoga*, which is a kind of interpretation [6] As an ideal example of the application of *anuyoga*, we can refer to the section of the *Viśeṣāvaśyaka-Bhāṣya* from the *samudāyārtha-dvāra* up to the *anugamadvāra-vivarana* (*VBh* (A), 833-1010)

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1. *Āyāraṃga Sutta* (I 3 4 1) je egaṃ jāṇai se savvaṃ jāṇai, je savvaṃ jāṇai se egaṃ jāṇai

2 *Pavayaṇa* (*pravacana*), *sutta* (*sūtra*) and *attha* (*artha*) are related terms The first stands for the *śruta jñāna* in general and the remaining two are its components.— *VBh* (A), 1364, with Auto Commentary

3 *VBh* (B), 1386

4 Ibid., 1403

5 The *Bṛhadvṛtti* (or *VBh* (B), 1425), explains the word as *lepyam*, clay modelling

6. Ibid, 838-9

4. The Text starts by determining the place of the *Āvassaya Suya* in the Jaina Canon, called *suya-nāna*. It is designated as an *aṃgabāhira-ukkāliya*[1] *suya-khaṃdha*, consisting of *ajjhayaṇas*.

Here the division of the scripture into *kāliya* and *ukkāliya* categories deserve atttention Usually '*kāliya*' means 'what is prescribed to be studied in the last quarter of the night and the first quarter of the day' [2] But from the *Vavahāra* (*sutta* nos. 298ff), it appears that the *suttas* which, for their study, required a monk to be of a definite standing in respect of the period of his monkhood were called *kāliya*, some of the Suttas mentioned here being common to the list of the *kāliya* Suttas of the *Nandi* (*sutta* no 84) Further light on the nature of the *kāliya* Sutta is derived from the *Āvaśyaka-Niryukti*, verses 762 and 763, which define a *kāliya* Sutta as one where the *nayas* are not applied (*mūḍhanaiyam*[3]) for its elucidation, and assert that there was, however, a period when every Sutta, including the *kāliya*, was explained with reference to the four *Anuyogas* (viz. *carana-*, *dharma-*, *saṃkhyā-*, and *dravya-anuyoga*) through the *nayas*—a method which continued till the times of Ajja Vaira whose disciple Ajja Rakkhia separated the four *Anuyogas* (ibid , 774) to serve the needs of the future generation of disciples feared to be of week intellect The *Viśeṣāvaśyaka-Bhāṣya*, while distinguishing *gamiya* and *agamiya*, says that the *agamiya* which is composed in heterogeneous styles such as the *gāthā*-verses and the like, is mostly *kālika* [4] In another place, the *Bhāṣya* says that the *kāliya-suya* constitutes the first *Anuyoga* (viz the *caranakaranānuyoga*) and the *Mahākappasuya* and the *Cheasuya*, being concerned with *caranakaranānuyoga* fall under the *kāliya* [5] The Commentators Ācārya Haribhadra and Maladhārī Hemacandra here explain *kālika* as standing for the eleven Aṃgas, the reason being that they

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1 Jinabhadra regards the *Sāmāiya Ajjhayana* (which is a part of the *Āvassaya Suya*) as Kalika (vide *VBh* (A), Auto-Commentary on 915)

2 Commentary, p 6A, divasa-niśā-prathama-carama-pauruṣī-lakṣaṇe kāle' dīyate nānyatre 'ti kālikam Uttarādhyayanādi, yattu·kālavelāmātravarjaṃ śeṣakālāniyamena pathyate tadutkālikam Āvaśyakādi

3 The reading *gūḍha* for *mūḍha*, noticed in the footnote 5 of the *VBh* (A) Part I, p. 177, appears correct In this connection, one should mark the word °*niggūhiya* in the following verse

sānuggaho 'nuoge visuṃ kāsī ya suyavibhāgena /
suhagahanāinimittaṃ nae ya *sunigūhiya*vibhāge //–*VBh* (B), 2291.

4. *VBh* (A), Auto-Commentary on verse 546 gāthādyasamānagrantham agamikam, tacca prāyeṇa kālikam.

5. *VBh* (B), 2294-5.

are studied in accordance with the rules of study such as proper time, etc. (*ihaikādaśāṃgarūpaṃ sarvam api śrutaṃ kāla-grahaṇādividhinā 'dhīyata iti kālikam ucyate*) It is thus found that the expressions *agamika* and *kālika* were synonymous (vide *Nandi* 78) and the *kālika* was mainly concerned with the first *Anuyoga* The *Vavahāra* (*sutta* nos 298 ff), referred to above, prescribes definite times for the study of various scriptural texts, including the Amgas, and as such is not antagonistic to this finding The *Nandi* (80-82), however, first divides the *aṃgabāhira* as *Āvassaya* and *Āvassagavairitta* (non-*Āvassaga*), and then goes on to subdivide the latter as *kāliya* and *ukkāliya*, thus leaving the question whether the Aṃgas are *kāliya* or *ukkāliya* untouched The question of the *Avassaga* as *ukkāliya* is also left unbroached The inclusion of the *Mahākappasuya* under *ukkāliya* by the *Nandi* (84) goes against the *Viśeṣāvaśyaka-Bhāṣya* referred to above The list of the *ukkāliya* texts perhaps changed from time to time, depending on the list of the *kāliya* texts accepted as such by the ascetic community of the time

5 After thus determining the place of *Āvassaya Suya* in the Jaina canon, our Text proposes to explain the words (i) *āvassaya*, (ii) *suya*, (iii) *khamdha* and (iv) *ajjhayana*, one by one, with reference to *nikkheva* which is a time-honoured Jaina method of explaining individual words, devised to enable the disciple to get to the core of the meaning, shorn of all its unnwanted association In fact, *anuyoga* stands for this method[1] including, of course, the other doors viz *uvakkama*, *anugama* and *naya* (vide *sutta* No 75) and also *nikkheva* as explained in *sutta* No. 534-600 The Prakrit language of the scripture appears to have necessitated this method for arriving at the correct meaning of its ambiguous vocabulary The importance attached by the Jaina philosophers to *śruta-jñāna* as a substitute for the personality of the omniscient revealer of truth, and their *dravya-bhāva* doctrine were responsible for the invention of the method of *nikkheva* The *nāma nikkheva* recognizes the primary aspect of a word as a verbal symbol capable of serving the purpose of naming a thing or a person The *thavanā-nikkheva* serves the purpose of attributing an extended function to an object named after a thing or a person known actually to exercise that function The *davva-nikkheva* is concerned with the potential attributes of an object, as opposed to its actual condition at the time. The *bhāva-nikkheva* determines the essence or the actual states signified by a word These are the four main *nikkhevas* which can be applied to any word But there are also others depending on the subject matter (vide *sutta* No 8)

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1 *VBh* (A), 838 with the Auto-Commentary

For instance, the word *uvakkama* in *sutta* No 76, is proposed to be explained through six kinds of *nikkhevas*. In fact, the number depends on the exegetist, and it is also not always possible to predict the course he might adopt for explaining a word by means of *nikkheva*, as much will depend on his peculiar approach to the subject Sometimes the application of *nikkhevas* is made complicated by the introduction of *nayas* simultaneously with them An appreciation of the relation between *nikkheva* and *naya* will enable the reader to get over the complication While in *nikkheva* it is possible to assign any intended meaning to a word, the *nayas* are restricted in their application For instance, according to *davvanikkheva*, it is possible to conceive a person who knows *āvassaga* without being attentively conscious of it at the moment, but such conception is an absurdity according to the three *saddanayas* (vide *sutta* No 14-15) Further light on the inter-relation will be thrown in the course of our study (vide infra, 9 (i))

6 The word *āvassaya* (same as *āvassaga* meaning obligatory duties) is subjected to four *nikkhevas*, viz *nāma*, *thavanā*, *davva* and *bhāva* (vide *sutta* No 9-29) Our Text here can be considered as the *locus classicus* on the subject of *nikkheva*

7 The *nāma-nikkheva* is used to examine whether a word as a meaningless (*arthaśunya*) proper noun, or in a sense which is untrue (*ayathārtha*) of the word (being not satisfied by its etymology), or in a sense which is true (*yathārtha*) of the word.[1] *Āvassaya* as a meaningless proper noun can be assigned to any object—living (e g a person), non-living (e g a thing) or a mixture of living and non-living (i e a garden) This is *āvassaya* as name

8 The *thavanā-nikkheva* serves the purpose of ascertaining whether a word is used either for such real-like things as a painting, a clay-model, a carving, and a sculpture, or for such imaginary article as a piece of fossil—all these representing a deity or any other object intended to be thus symbolized for a specific purpose such as worship, veneration, and the like Such representations may be made temporarily or on a permanent basis It is this type of activity of the human mind which is responsible for the construction of images and temples as well as personification of religious objects for the purpose of spiritual exaltation *Āvassaya* thus personified is called *thavanāvassaya*

9 The *davva-nikkheva* is analysed in combination with the concepts of *āgama* and *no-āgama* *Āvassaya* being the subject to be explained

1 *VBh* (B), 848

here, it will be relevant to discuss these concepts, as also the connected concepts of *davva* and *bhāva* with reference to that theme. Now, *āvassaya* has two sides, viz theoretical and practical The theoretical side again is twofold, viz (a) recitation of the text, and (b) pondering over (*aṇuppehā*[1]) its subject matter Similarly, the practical side is also twofold, viz (a) consciousness (*uvaoga*) of the meaning and purpose of the practice, and (b) the actual practice of the *āvassaya*. *Āgama* stands for the theoretical side[2] Mere recitation without pondering is *davva-āgama*, recitation accompanied with pondering, or even mere pondering[3], is *bhāva-āgama* Similarly, mere practice of the *āvassaya* without the consciousness of the meaning and purpose of the practice, as also the material body of the person who knew or is destined to know the *āvassaya* is *davva-āvassaya*, practice accompanied with the consciousness of its meaning and purpose is *bhāva-āvassaya* *Davva* sometimes stands for what is potentially latent and *bhāva* for what is actually patent *Davva* is sometimes also used in the sense of a remote or indirect cause The meaning of *no-āgama* as *davva* and *bhāva* is also to be understood in the same way, keeping in mind the five different implications of the particle '*no*', viz (a) absolute negation, (b) affirmation of some other relevant or allied facet, (c) perversion, (d) partial negation, (e) the physical acts such as wiping the mouth-cloth, cleaning with duster, and so on which are included in the *āvassaya* which is essentially a spiritual state[4]

Let us now follow our Text on the analysis of *āvassaya* through *davva-nikkheva* *Āvassaya* as *davva* is stated to be twofold, viz (i) with scriptural knowledge, *āgamao*, and (ii) without scriptural knowledge, *no-āgamao* As our main concern here is *davva*, the *āgama* and

1 Vide *sutta* No, 14 where it is said that *davva*, being without consciousness (thinking or attention), excludes the aspect of 'pondering over' (*aṇuppehā*)

2 Cf. Commentary (p 13A) āvaśyakopayogādhiṣṭhitah sādhvādideho vandanakādi sūtroccāranalakṣanaś cāgamah- Here the meaning of *āgama* is extended to the physical body, as *davva āvassaya* is under discussion

3 About the importance of *bhāva*, vide *VBh* (B), 860, with *Bṛhadvṛtti*

4 The Commentary gives only two implications, viz (a) and (d), at pp 17A-17 B, and attempts to subsume (e) under (d), at p 27 B, and (b) and (c) under (a), at p 22 A and 23 B respectively. Ācārya Jinabhadra (*VBh* (A), 864) interprets *no āgama* as mixture of *jñāna* and *kriyā* The author of our Commentary, Maladhārī Hemacandra (c 12th century A D) does not notice this view of Jinabhadra (489-593 A D), though he has explained this view in his Commentary called *Bṛhadvṛtti* on Jinabhadra's *VBh* (B), 869 and 883-889 Our implication (b), which is positive, finds striking support in *VBh* (B), 889, where the positive meaning, viz 'mixture', of the particle '*no*' is asserted

no-āgama mentioned here are also to be construed as *davva*, and not *bhāva*.

9 (i) The *āvassaya* as *davva* with scriptural knowledge *āgamao davvāvassayaṃ* (*sutta* No 14), is illustrated by the example of a person who is reciting the *āvassaya* text with care and without fault, but is not pondering over it, and is, moveover, without the consciousness of the meaning and purpose of the practice of *āvassaya* as prescribed in the scripture, though he is actually engaged in its practice

Here our Text also examines the *āvassaya* as *davva*, with scriptural knowledge, through various *nayas* The *negama-naya*, being a matter-of-fact way of approach to things, looks at *āvassaya* as personified and identified with the person embodying such *āvassaya* The *vavahāra-naya* follows suit According to these two *nayas*, therefore, there are as many *davva-avassayas* as there are persons bereft of the consiousness (*anuvautta*) of the meaning and purpose of *āvassaya* According to the *saṃgaha-naya*, which sees things as grouped together under a genus, there is only one *davva-āvassaya* characterizing all such persons as belonging to a class According to the *ujjusuya-naya*, there is only one *davva-āvassaya* characterizing one single particular individual at a particular moment—the past and future *davva-āvassayas*, as well as other *davva-āvassayas* at the same moment having no relation with it According to the three *sadda-nayas*, which emphasize the functional aspect of an object, the expression *āgamao davvāvassayaṃ* is a self-contradiction *Āgama* necessarily presupposes some kind of knowledge, while *davva* has been explained as 'absence of consciousness' To be a knower and at the same time to be bereft of consciousness is a case of blatant self-contradiction which proves the absurdity of the concept of *āgamao-davvāvassayam*.

9 (ii) Now, we come to the *āvassaya* as *davva* without scriptural knowledge, *no-āgamao davvāvassayaṃ* (*sutta* No 16), which is stated to be threefold, viz (1) the lifeless body of the person who knew the *avassaya*, (2) the live body of a person who is destined to learn the *āvassaya* in the future in that very body, and (3) what is other than these two bodies The third variety is again subdivided into three subvarieties, viz (a) worldly, or popular, (b) belonging to perverse instruction, that is, heretical, and (c) extra-worldly, that is, truly religious In the first two varieties, the body is *davvāvassaya* in the sense that it was the substratum (material cause) in the past or is destined to be the substratum of *āvassaya* in the future, the particles '*no*' (in *no-āgama*) being used in both these cases in the sense of absolute negation of *agama* (knowledge)

In the subvariety (a) of the third variety, the particle *'no'* is used in the sense of affirmation of the popular notion of *āvassaya* as rites and customs of the people, which, being purely physical acts, are absolute negation of *āgama* which is spiritual in essence

In the subvariety (b), the particle *'no'* is used to denote the heretical rituals which belong to perverse scripture; and as these rituals are purely physical acts, here also the particle *'no'* denotes absolute negation of *āgama* which is, as noted above, spiritual in nature

In the subvariety (c), the particle *'no'* stands for the partial negation of the genuine discipline in that the essential part of the *āvassaya*, viz knowledge of its precepts and prescriptions, is negated in toto, though its formal side, viz recitation, physical gestures, etc, is practised according to the established custom In fact, in all these subvarieties, the *āvassayas* are practised by people only formally without being conscious of their meaning and purpose, nor pondering over them The *davva*-aspect of these *āvassayas* is explained by the Commentary (pp 22 A and 24 B) by taking the word *davva* in the sense of a remote or indirect (*apradhāna*) cause of the attainment of salvation

Our text here mentions a large variety of rituals practised by different heretics as part of their worship of various gods and goddesses The passage which describes the popular rites and customs is reminiscent of the ornate style of the literary texts of the Jaina scripture The disciple was provided with a huge material for comparative studies in religion and philosophy through such application of *nikkhevas* An all-round scholarship was the aim to achieve which the exegetists introduced all sorts of subjects in order to explain the essence of their doctrine and discipline

10, The *bhāva-nikkheva*, like the *davva-nikkeva*, is also analysed in combination with the concept of *āgama* and *no-āgama*

10 (i) The *āvassaya* as *bhāva*, with scriptural knowledge, *āgamao bhāvāvassayaṃ*, is represented by a person who is pondering over the meaning of *āvassaya*, being fully conversant with it, is experiencing gradually higher spiritual elevation, and is fully engrossed in *āvassaya* [1]

10 (ii) The *āvaśyaka* as *bhāva*, without scriptural knowledge, *no-āgamao bhāvāvassayam*, is not capable of being explained with reference to lifeless or live bodies, like the *āvassaya* as *davva*, without scriptural knowledge (vide supra, 9 (ii)), inasmuch as the *bhava āvassaya* is

1 Commentery (p 25 B) āvaśyakapadārthajñas tajjanitasaṃvegena viśuddyamānapariṇāmas tatra co 'payuktaḥ sādhvādir āgamato bhāvāvaśyakam

concerned with the soul itself engaged in the *āvassaya* at the present moment It is, therefore, straightway divided as (a) worldly or popular, (b) belonging to perverse instruction, that is, heretical, and (c) extra-worldly, that is, truly religious (vide *sutta* No 25)

In the case of (a), the particle '*no*' in *no-āgamao* is used to indicate the popular notion of *āvassaya*, such as the regular study of the *Bhārata* (*Mahābhārata*) in the forenoon and *Rāmāyana* in the afternoon Here the Commentary (p 26 A) says that such study is *bhāva*, because the reciter and the listners become engrossed in the meaning of the text, it is *no-āgama*, because it involves such acts as turning the leaves of the book, manual gestures, and the like, which are partial negation of *āgama* (that is knowledge), being associated with and, at the same time, falling apart from the latter The Commentary also admits such texts as *no-āgama* in the sense of a popular *āgama*, on account of their being acceptable to the people at large The expression *no-āgama* is thus explained both as a negative and a positive word It is negative as meaning 'absence of *āgama* qua knowledge' in the physical activities of the speakers and the listners, it is positive as standing for an *āgama* (true knowledge) in the opinion of the populace [1] Such study is moreover an *āvassaya* in that it is undertaken as an obligatory duty by those who believe it

In the case of (b), the particle '*no*' in *no-āgamao* is used to indicate a perverted doctrine According to the Commentary (p 26 B) the particle is used in the sense of partial negation indicating both the positive and the negative aspect of the heretical *āvassaya*, the presence of *āgama* qua the heretic's knowledge of the meaning of the *āvassaya* being the positive and absence of *āgama* qua knowledge in the heretic's physical movements in performing the *āvassaya* being the negative side The *bhāva*- and *āvassaya*-features are to be understood as in the case of (a)

In the case of (c), the particle '*no*' is used in the sense of partial negation in that it stands for wiping the mouth-cloth, cleaning with the duster, and so on—which, being purely physical acts as opposed to the knowledge of *āvassaya*, are *no-āgama*, that is, a part of *āgama*, the other complementary part being the knowledge of *āvassaya* The *āvassaya* here is *bhāva*, because the person concerned has completely identified himself with the *āvassaya* that he is practising

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1 Commentary (p 26 A) kriyālakṣane deśe āgamasyabhāvāt no āgamatvam deśe tvāgamo 'sti, laukikābhiprāyena bhāratader āgamatvāt

10 (iii) Here a review of the various senses of the expressions *āgama* and *no-āgama* as explained in the Commentary will be worth-while

In *āgamao davvāvassayaṃ* (vide supra, 9 (i)), the word *āgama* stands for 'correct recitation' only, excluding the aspect of 'pondering over' which is an essential connotation of the word *āgama* This is implied by the assertion *no anuppehāe, kamhā ? anuvaogo davvamiti kaṭṭu* (*sutta* No 14)

In *āgamao bhāvāvassayaṃ* (vide supra, 10 (i)), the word *āgama* is used in the sense of 'pondering over the meaning, being fully conversant'

In *no-āgamao davvāvassayam* (vide supra, 9 (ii)), the word *no-āagma* is used in the following senses absence of knowledge in the case of 1, 2, 3(a), 3 (b), formal acts such as recitation, physical gestures, etc, in the case of 3(c)

In *no-āgamao bhāvāvassayam* (vide supra, 10 (ii)), the word *no-āgama* is used in the following senses formal acts such as turning of leaves of the book, and the like, as well as 'popular knowledge', in the case of (a), 'presence of heretical knowledge' as well as 'absence of heretical knowledge' in the case of (b), physical acts in the case of (c) Under (a), the *Mahābhārata* and the *Rāmāyana* as texts for obligatory study are *no-āgama* in the sense of sham simulation of genuine *āgama* Similarly under (b), the heretical *āvassaya* is considered *no-āgama* in the sense of a counterfeit *āgama* Under (c), which is concerned with the genuine *āvassaya* (of the Jaina), the word *no-āgama* is interpreted as standing for the physical activities involved in performing the *āvassaya*, and not as meaning a false *āgama* But the problem of the relation between *bhāvāvassaya* and *no-āgama* remains unsolved If the *āvassaya* is *bhāva*, how could it be *no-āgama* ? How could *no-āgama* interpreted as a purely physical activity be reconciled with *bhāva* which, being an *upayoga*, is essentially spiritual in nature ?

The question is not raised in the Commentary In *āgamao davvāvassayaṃ*, the *davva* affects the meaning of *āgama* adversely in that *āgama* gives up its aspect of 'knowledge' or 'pondering over' (as we put it)—a fact which is admitted by the Commentary [1] Compensatingly, here,

1. Cf Commentary (pp 13B & 14A) atrāha-nanvāgamaṃ āśritya dravyāvaśyakam ityāgamarūpam idaṃ dravyāvaśyakam ityuktaṃ bhavati, etac cāyuktam, yata āgamo jñānam, jñānaṃ ca bhāva eveti katham asya dravyatvam upapadyate ? satyam etat, kintvāgamasya kāranam ātmā, tadadhiṣṭhito dehah, śabdaś copayogaśūnya sūtroccāranarūpa ihāsti, na tu sākṣād āgamah, etac ca tritayam āgamakāranatvāt kārane kāryopacārād āgama ucyate, kāranaṃ ca vivakṣitabhāvasya dravyam eva bhavatītyuktam evetyadosah

in the case of *no-āgamao bhāvāvassayam*, the *bhāva* should favourably affect the meaning of *no-āgama* by extending it to 'correct recitation' and not allowing it to be limited to mere physical activities such as wiping the mouth cloth, cleaning with the duster, and so on The connotation of *no-āgama* here should be understood as identical with the connotation of *āgama* in *āgamao davvāvassayaṃ*, as reflected by the *Sutta* No 14 and explained by the Commentary, though the solution is not as satisfactory as it should be

10 (iv) It is refreshing to note in this connection that Ācārya Jinabhadra (*VBh* (A), 864) has avoided the difficulty by interpreting *no-āgama* as standing for a mixture of knowledge (*jñāna*) and activity (*kriyā*).

10 (v) The final outcome of this lengthy consideration of *āvassaya* through *nikkheva* is the determination of the nature of *āvassaya* as prescribed in the *Sutta* Ācārya Jinabhadra (*VBh* (A), 865) sums up the discussion by asserting that the *loguttaraṃ no-āgamao bhāvāvassayaṃ* is found to be the bonafide subject matter of the Śāstra (on account of its comprehensive character as a discipline recognizing *jñāna* and *kriyā* as the two equally essential factors of a true path to salvation)

loguttaram pasattham satthe tenādhikaro' yaṃ

11 Our Text (*sutta* No 29) considers the following terms as synonymous, *āvassaya, avassakaraṇijja, dhuva-niggaha*[1] *visohi, ajjhayana-chakka-vagga,*[1] *nāa, ārāhana* and *magga*

12 The word *suya* is explained through *nikkheva* in *sutta* No. 30-50 The same method as adopted in the case of the word *āvassaya* is followed here up to the second variety (vide supra, 9 (ii)) of *no-āgamao davvasuyaṃ* The third variety (*sutta* No 39) is illustrated by what is written on leaf or recorded in books, which is *davvasuya* in that it is the cause of *bhāvasuya* and is *no-āgama* because of the absence of the other conditions of *āgama*, viz the soul, body and sound (Commentary, p. 31A) Now taking the Prakrit word *suya* for *sūtra* (thread), the text enumerates a large variety of materials used for making thread, which throws welcome light on various kinds of cloth manufactured in those days The text now divides the *bhāvasuya* as *āgamao* and *no-āgamao*. The *āgamao bhāvasuyaṃ* is represented by a person who knows the meaning of the *āgama*, that is, scripture, and is at the moment conscious (*upayukta*) of the *śruta* Āgama means knowledge of *śruta* (scripture) and *bhāvasuya* stands for the state of the soul in which there is direct

1 For splitting up of these terms, vide Translation, footnotes on the words

experience of the essence of *śruta* The *no-āgamao bhāvasuyaṃ* is twofold: *loiaṃ* (worldly) and *loguttariaṃ* (extra-worldly) Under the former come the non-Jaina literature such as the *Bhārata*, the *Rāmāyana* and the like, including the Vedas and its ancillary literature The translator has utilized the latest researches in determining the correct titles of the treatises mentioned in our Text Under the extra-worldly class are mentioned the twelve Aṃgas of the Jaina scripture The Commentary (p 34A) explains the word *no-āgama* as meaning the external conduct prescribed in the *Āgamas* thus assigning the sense of partial negation to the particle '*no*'

13 Ācārya Jinabhadra has discussed the meaning of the particle '*no*' at length while explaining *no-agamao bhāvasuyaṃ* in his *Viśeṣāvaśyaka-Bhāṣya*, 880-893 (Benares Edition) He is in favour of *no-āgama* as meaning 'mixture of knowledge, conduct, etc' [1] The particle '*no*' cannot here stand for absolute negation for in that case *no-āgama* would mean 'negation of *āgama*' which will not fit in with *bhāva-suya* (in *no-āgamao bhāvasuyaṃ*) which is synonymous with *āgama* If, in order to avoid this contingency, the exact scriptural text of which a person is conscious at the moment be regarded as *āgama*, and the rest (of the text) as *no-āgama*, that will be a case of *āgamao davvasuyam* which is exemplified by a speaker who is not attentively conscious of the *śruta*, instead of being an instance of *bhāvasuya* [2] If, again, the potential existence of scriptural knowledge (*śrutalabdhi*) also be regarded as *bhāvasuya* in order to get over the difficulty, then the person reading or speaking a *śruta*-text without being attentively conscious of it should be regarded as *bhāvasuva*—an ontcome which nullifies *davvasuya* [3] Ācārya Jinabhadra solves the difficulty by assigning to the word *āgama* the sense of 'pure scriptural consciousness, not mixed up with such physical activities as good conduct and the like'[4] and interpreting the expression *no-āgamao bhāvasuyaṃ* as 'the attentive consciousness of the *suya*, mixed up with good conduct, etc', taking the particle '*no*' as standing for 'mixture'[5] The particle '*no*' cannot stand for absolute negation, because then either the entire *bhāvasuya* will become *no-āgama*, which is absurd, or all forms of knowledge other than *śruta jñāna* will pass as *bhāvaśruta* Nor can it stand for partial negation, because then the implication of the expression *no-āgamao bhāvasuyaṃ* will be

1 *VBh* (B), 884
2 Ibid, 881
3 Ibid, 882
4 Ibid, 883 āgama suovaogo suddho ciya na caraṇāisammisso
5 Ibid, 884.

that only a part of the *Āgama* (the *Āyāraṃga*, etc) is *bhāvaśruta* which is absurd. The *bhāvaśruta* is one composite whole and cannot be conceived as only a part of *jñāna, darśana* and *cāritra*—the trio which makes up the *śruta* Moreover, if the particle '*no*' is taken to mean 'partial affirmation' which is entailed by 'partial negation', then even a person who has been designated as *āgamao bhāvasuyaṃ* should also be regarded as *no-āgamao bhāvasuyam*, because it is not possible for anybody to be attentively conscious of the entire *Āgama* [1] It is admitted that usually the particle '*no*' is used in the following five senses (1) a part, e g *no-ghata* means a part of *ghaṭa*, (2) other than that, e g *no-ghaṭa* sometimes means *paṭa*, etc , (3) substance, e g *no-ghata* sometimes refers to an independent object which was a part of a *ghaṭa* previously, (4) negation of an act, e g 'no pacati' means 'he is not cooking', and (5) negation of a state, e g '*no-śayyate*' means 'not in the state of slumber' But a word should be explained, asserts Jinabhadra, with reference to the context, the particles are indeed capable of expressing an infinite variety of meanings, and therefore, the sense of 'mixture' should be considered consistent (with the usage) [2]

Ācārya Jinabhadra however is prepared to accept the particle '*no*' to denote 'a part' if the term *suya* is restricted to mean a part of the undivided spiritual trio of *jñāna, darśana* and *kriyā*,[3] because in that case the terms *no-āgama* and *bhāvasuya* will have even connotation

Some Ācāryas explained *no-āgamao bhāvasuyam* as *śrutopayoga* (attentive scriptural consciousness) accompanied with *śabda* (words uttered) But as *śabda* is *davvāgama* and *śrutopayoga* is *bhāvāgama*, the mixture of the two is all the more *āgama*, and not *no-āgama* as it is intended to be by these Ācāryas The additional factor, viz. *śabda* cannot account for the designation of *no-āgama*, because *śabda*, being *āgamao davvasuyam*, cannot be *no-āgama* (that is, *anāgama*) [4] There were some other thinkers who interpreted *no-āgamao bhāvasuyam* as 'the *śruta* which is not sheltered by any person' But this is considered untenable, because if the *śruta*, even when it is sheltered in a

1 Ibid, 887.

2 Ibid., 889 saccamayaṃ desāisu tahavatthavasena saddaviniogo / amiyatthā ya nivāyā jujjai to misabhāve vi //

3 *VBh* (A), 885 (Auto-Commentary) aviśesita-jñāna darśana-kriyopayogaika-deśatvāc chrutasya no-āgamata iti no śabdo deśavacano 'pi syāt

4 *VBh* (A), 886-887

person, is not called *bhāvaśruta*, when that person is merely reciting, without being attentively conscious of it, how could an impersonal *śruta* (that is, *śruta* written in books) be called *bhāvaśruta* ?[1]

The upshot of the application of *nikkhevas* to the word *suya* is the bringing home to the disciple its exact connotation, viz the complete discipline consisting of *jñāna*, *darśana* and *cāritra*

14 Our text (vide *sutta* No 51) completes the topic of *suya* by giving the following names of it *suya* (*śruta*), *sutta* (*sūtra*), *gamtha*, *siddhamta*, *sāsana*, *āṇā*, *vayara*, *uvadesa*, *pannavara*, *āgama*

15 The *sutta* No 52-71 deal with the *nikkhevas* of the word *khaṃdha* which stands for a 'division' of the *śruta* Here also the same method as adopted in the case of the word *āvassaya* is pursued up to the second variety of *no āgamao davvakhaṃdha* The third variety, viz *jāṇayasarīra-bhaviyasarīra-vairitta davvakhaṃdha*, is given as threefold, viz sentient, non-sentient and a mixture of the sentient and the non-sentient, for examples of which vide Translation, *sutta* No 62-64 Jinabhadra explains the *āgamao bhāvakhamdha* as 'the attentive consciousness of the meaning of a division (of the *śruta*)' and the *no-āgamao bhāvakhamdha* as 'the totality of *jñāna* and *kriyā*' and further asserts that the collection of the six chapters, Sāmāiya, etc , embodied in the person of one who is attentively conscious of the trio of *jñāna*, *darśana* and *kriyā*, is called *no-āgamato bhāvaskandha*, because the particle '*no*' is used in the sense of 'a state of mixture' [2]

The purpose of this consideration of the meaning of *khamdha*, like that of *āvassaya* and *suya*, is obviously to clear the term of its unintended connotational associations, thus aiding clarity of thought The Jaina conception of the triple nature of the path to salvation is also sought to be brought home to the disciple Neither abstract contemplation, nor lifeless ritualism is religion The *no-āgama bhāva* variety of *nikkheva* represents the complete connotation of a word And thus viewed, religion is an integrated whole of *jñāna*, *darśana* and *cāritra*, according to the Jaina philosopher Ācārya Jinabhadra has rightly interpreted the text of the *Anuogaddāraiṃ* by explaining the particle '*no*'

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1 Ibid , 888

2 *VBh* (B), 898 9 āgamabhāvakkhaṃdho khaṃdha payattho, aogapariṇāmo /
no āgamao bhāvammi nāna kiriyā-guansamūho //
sāmāiyāiyānaṃ chanhajjhayanāna so samīyeso /
no āgamo tti bhannai nosaddo mīsabhāvammi //

Vide also the Auto-Commentary on *VBh* (A) 894

as standing for 'a state of mixture', which is borne out by the fact that, in the *sutta* No. 71, the totality of the six chapters constituting the *Āvassaya-suya-khamdha*, is stated to be the *no-āgamao bhāvakhaṃdha*. The English translation of *no-āgamao* as 'without scriptural knowledge' is, therefore, not expressive of the full connotation of the word

The topic is brought to an end by the enumeration of words which stand for various kinds of groups or collections (*sutta* No 72)

16 Now, instead of examining the word *ajjhayana* through *nikkheva*, as promised in *sutta* No 7 (vide supra, 5) our Text (*sutta* No 73) gives a list of the six topics constituting the subject matter of the *Āvaśyaka sūtra*—a digression which takes the reader's breath away by keeping him in suspense until he arrives at the *sutta* No 534 The digression however is defended on the ground that the treatment of *ajjhayana* through *nikkheva* will form a part of the *ohanipphanna nikkheva*, the first variety of *nikkheva* which is the second *anuyoga-dvāra* (vide *sutta* No 534) The treatment is postponed in the interest of brevity to avoid reduplication [1] The *Anuogaddārāiṃ* (vide *sutta* No 75) provide an introduction to the Sāmāiya chapter of the *Āvaśyaka Sūtra* and in this connection, they lay down four doors of disquisition (*anuogaddāra*), viz *uvakkama*, *nikkheva*, *anugama* and *naya* The word *ajjhayana* is treated through *nikkheva* while explaining the first of the three varieties of the second *dāra*, and this is but done at the right place Our Text has so far been engaged in defining the background of *Sāmāiya* which is the first chapter of the *Āvassaya-suya-khamdha* by explaining the words *āvassaya*, *suya* and *khaṃdha* through *nikkheva* It now gets down to brass tacks by enumerating in the *sutta* No 74 the titles of the six chapters of the *Āvaśyaka Sūtra* and counting the four doors of disquisition (in *sutta* No 75) with reference to *Sāmāiya*, its first chapter

17 The first door of disquisition, viz *uvakkama*, is considered, following the stereotyped method of *nikkheva* under six heads, viz (i) *nāma*, (ii) *thavaṇā*, (iii) *davva*, (iv) *khetta*, (v) *kāla*, and (vi) *bhāva* (*sutta* No 76) This door is considered yet in another way, which is more specific and appropriate, under the following six categories (a) *ānupuvvī*, (b) *nāma*, (c) *pamāṇa* (d) *vattavvayā*, (e) *atthāhigāra*, and (f) *samoyāra* (*sutta* No 92)

The function of *uvakkama* is to initiate the collection of allied matter and foster a world view to find the exact context of the subject to be subjected to disquisition This is demonstrated by Ācārya

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1. *VBh* (B), 903

Jinabhadra who gives a bird's-eye view of the above named *bhāvovakkama* (vide (vi) above) and the six categories, (a) to (f), showing their bearing on the study of the *Sāmāiya Ajjhayana*[1] His terse summary is given below to facilitate the comprehension of the scheme of the *Anuogaddārāim*

Bhāvovakkama (see (vi) above), that is, divining the intentions of the preceptor in order to follow his wish obediently is an essential duty of the disciple engaged in the study of *Sāmāiya*[2] Under *ānupuvvī* (see (a) above), the possible number of places occupied by the *Sāmāiya Ajjhayana* in all possible permutations of the six *Ajjhayanas* of the *Āvaśyaka Sūtra* is considered The total number of permutations of the six *Ajjhayanas* is 1×2×3×4×5×6, that is, 720, out of which the first is *puvvānupuvvī* and the last is *pacchānupuvvī* and the remaining 718 fall under *anānupuvvī*.[3] As regards *nāma* (vide (b) above), the *Ajjhayana* belongs to the *bhava* called *ksāyopaśamika*, enumerated under six-named (objects)[4] With reference to *pamāna* (vide (c) above), the *Ajjhayana* is viewed from various angles Thus it is *guna* (*sutta* No. 427), *jīva guna* (*sutta* No 428), *jñāna* (*sutta* No 436), *āgama* (*sutta* No. 467), *lokottara* (*sutta* No 469), and so on In connection with *vattavvayā* (vide (d)above), it should be said that the *Ajjhayana* is a precept of one's own doctrine (*sutta* No 522) As regards *atthāhigāra* (vide (e) above), the *Ajjhayana* is concerned with *sāvajja joga-virai* (*sutta* No 526 (i)) The sixth category, viz *samoyāra* (vide (f) above), has been illustrated in the above quoted cases where the *Ajjhayana* has been allocated its proper place in the *ānupuvvī nāma*, etc

The above account of the place of the *Sāmāiya Ajjhayana* in the exposition, in the *Anuogaddārasuttāim*, of various topics selected for discussion under the above mentioned heads and categories reveals the vastness of the context in which scriptural texts were studied and explained to the disciples

The first door of disquisition occupies more than 85% of the whole text of the *Anuogaddarasuttāim*, and introduces a good many ancient methods of classification and exposition of subjects which deserve careful study We shall notice some of these discussions of the Text in the present dissertation after giving a brief account of the other three doors

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1 *VBh* (B), 917 927

2 This is *pasattha no-āgamao bhāvovakkama* (*sutta* No 89)

3 *VBh* (B), 940-942 Cf *sutta* No 205

4 *VBh* (B), 945 For the meaning of the word *kṣāyopaśamika*, vide *sutta* No. 245-247, and also *sutta* No 233

The remaining three doors of disquisition, viz *nikkheva* (*sutta* No 534-600), *anugama* (*sutta* No 601-605), and *naya* (*sutta* No 606), are discussed in progressively curtailed details—so much so that the fourth door (viz. *naya*) which is a very important Jaina doctrine, is finished in only five *gāthā*-verses.

18. The *nikkheva* is in request after the *uvakkama* because, the latter collects and names the topics to be explained through the former [1] The *uvakkama* provides the context and defines the position of *Sāmāiya Ajjhayana* which is then to be understood through *nikkheva* This is exactly the function that our Text (*sutta* No 534) assigns to *nikkheva* by dividing it as (a) *ohanipphanna*, that is, pertaining to general nomenclature, e g the word *Ajjhayana* which stands for a general title of a scriptural text, (b) *nāmanipphanna*, that is, pertaining to a particularized name, e g *Sāmāiya* which is the name of the first chapter of the *Āvaśyaka Sūtra*, and (c) *suttālāvaganipphanna*, that is, pertaining to the utterance of a particular *sutta*, e g *karemi bhamte sāmāiyam*, etc., which is a *sutta* of the *Sāmāiya Ajjhayana*

Under (a), the word *ajjhayana* and other three allied words, viz *ajjhīna*, *āya* (or *āa*), and *jhavanā*—all of which are general names connected with Sāmāiya—are treated though the four *nikkhevas*, the method being almost the same as followed in the case of the word *āvassaya*, with occasional variations necessitated by the peculiarities of the topics that crop up As regards the bearing of these *nikkhevas* on the *Sāmāiya*, Jinabhadra says that the connotation of these words as explained under the *bhāva-nikkheva* (excepting the instances of *apasattha* in *sutta* No 577 and 590) is to be identified as Sāmāiya [2]

Under (b), the word *Sāmāiya* is treated similarly Our Text (*sutta* No 599) gives six verses in connection with *no-āgamao bhāva sāmāiya*, which will bear quoting

> It is said by the omniscient that sāmāiya is (possible) in him whose soul is engaged in self-restraint, self-regulation and austerity //127//
>
> It is said by the omniscient that *sāmāiya* is (possible) in him who is evenly disposed towards all creatures, mobile and immobile //128//

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1. *VBh* (B), 994 nāsassa va sambamdhanamuvakkamo.
2 *VBh* (B), 959. for the meaning of the four words, vide *VBh* (B), 960-961

As suffering is not dear to me, so is it for all creatures—knowing (this), he does not (himself) kill, not get killed (by others), behaves with equanimity (*samamaṇati*), (and) is therefore (called) a *samana* (ascetic) //129//

There is none, among the living creatures, who is an object of hatred or attachment to him, and so he is a *samana*—this is yet another derivation (of the word *samana*) //130//

He who is like a serpent (having no dwelling place of his own), a mountain (unshakable in adversity), fire (having insatiable desire for acquisition of knowledge), the ocean (in depth), the firmament (being without support), a cluster of trees (being unmoved in joy and suffering), and also like the bee (with indefinite livelihood), the deer (being in perpetual fear from the world), the earth (being tolerant of all pains), a lotus (being above the world though born in it), the sun (being the revealer of truth), and air (being absolutely free), is a *samana* //131//

If he is good-minded (*sumana*), then he is a *samana*, provided he is not evil minded in thought, is evenly disposed towards his own men as well as (other) people, and is also indifferent to honour and insult //132//

The division (c), viz the *nikkheva* pertaining to the utterance of a particular *sutta*, is rightly postponed[1] for treatment under the third door of disquisition, viz *anugama*, where it fits in as a prelude to the *suttapphāsiyanijjuttianugama* (*sutta* No 602 (c)) and a postlude to the *suttānugama* (*sutta* No 601),[2] which will be discussed in the paragraph that follows

19 *Anugama*, the third door of disquisition, treads on the heels of *uvakkama* and *nikkheva*,[3] and with it, the exposition of the actual text begins The entire *uvakkama* and the first two divisions of *nikkheva* were concerned with the background and the preliminaries Of the two broad divisions of *anugama*, viz (i) *suttānugama* and (ii) *nijjutti-anugama*, the former relates to the correct utterance (recitation) of the text (*sutta*), the first two (a-b) subdivisions (*sutta* No 602) of the latter, viz *nikkheva nijjutti-anugama* and *uvaghāta-nijjutti-anugama*, are concerned with

1 Vide *sutta* No 600

2 *VBh* (B), 1009 1010

3 *VBh* (B), 971.

the preliminaries, while the third (that is, the last) subdivision, viz. (c) *suttapphāsiya-nijjutti-aṇugama* (*sutta* No 602), with the third division of *nikkheva* as its prelude, is concerned with the actual text. The sequence of the doors can be represented thus:

Serial no. of doors	**Subject Matter**
1 *Uvakkama*	preliminaries (world view)
2 *Nikkheva*	
(a) *ohanipphanna-nikkheva*	preliminaries (concerning general title)
(b) *nāmanipphanna-nikkheva*	preliminaries (concerning the specific text)
3 *Anugama*	
(ii) (a) *nikkheva-nijjutti anugama*	preliminaries (before and after the text is taken up for exposition—vide Commentary, p 239 B)
(ii) (b) *uvaghāta-nijjutti-anugama*	preliminaries (Introduction to the background of the text)
(i) *suttānugama* (correct recitation)	actual text
2 *Nikkheva*	
(c) *suttālāvaganipphanna-nikkheva* (application of the *nikkhevas* to the uttered text)	actual text
3 *Anugama*	
(ii) (c) *suttapphāsiya-nijjutti-anugama* (exposition of the text)	actual text.

The first broad division of *anugama*, viz *suttānugama* is not explained separately in our Text But it appears described under *suttapphāsiya-nijjutti-anugama* (*sutta* No 605) The proper recitation of the text (*saṃhiyā*) and disjunction and parsing of words (*pada*=*padaccheda*) constitute the *suttāṇugama* [1] This is followed byt he application of the *nikkhevas* (viz *nāma, thavaṇā*, etc) to those words—a process called *suttālāvaga-nipphanna-nikkheva* Then follows the *suttapphāsiya-nijjutti-anugama* which is done by means of paraphrasing (*payattha*), expounding of compound words (*payaviggaha*), anticipation of objections (*cālanā*),

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1 *VBh* (B), 1000, with the *Bṛhadvṛtti* Commentary (p 244A) askhalita-padoccāraṇaṃ saṃhitā padaṃ tu karomi 'ty ekaṃ padaṃ, bhayānta iti dvitīyam, sāmāyikam iti tritīyam ityādi

and establishment (*pasiddhi*) of the correct meaning[1] This is followed by consideration of issues through the *nayas* All these four go hand in hand in respect of each *sutta*[2]

Of the three subdivisions of the *nijjutti-anugama*, the first two, viz. *nikkheva-nijjutti-anugama* and *uvaghāta-nijjutti-anugama* still remains to be discussed The *nikkheva-nijjutti* has been exemplified while explaining the words like *āvassaya* and the like through the four *nikkhevas* (*sutta* No. 9 ff)[3] The *uvaghāta-nijjutti* deserves special attention The terms *uvaghāta* (Skt *upodghāta*) and *uvakkama* (Skt *upakrama*) appear strikingly similar and therefore a controversy was raised about their differentiation Ācarya Jinabhadra avers that while the *upakrama* is restricted in its function to simple enumeration of plausible topics, the *upodghāta*, being of the nature of an exposition, sets itself the task of elucidating those topics[4] Moreover, the *upakrama* presents a topic for consideration through *nikkheva* whereas the *upodghāta* prepares the ground for the exposition of the *sutta* (text), which immediately follows it[5] Our Text (*sutta* No 604) gives a list of twenty-five topics, enumerated in two basic[6] *gāhā*-verses, which constitute the subject matter of the *upodghāta* at the end of which the *Sāmāiya*-text is taken up for exposition under *suttānugama*[7] These verses are found incorporated in the *Āvaśyaka Niryukti* as verses 78 and 79, and again, as verses 135 and 136,[8] and appear quoted there from some earlier source by its author, Ācarya Bhadrabāhu As regards the definition of the word *nijjutti* and its purpose, it is said[9]

nijjuttā te atthā jaṃ baddhā teṇa hoi nijjutti /
tadha vi ya icchāvei vibhāsituṃ suttaparivādī //

The subjects (literally 'meanings') are already properly determined (*nijjutta*), because they are fixed (*baddha*), and therefore, there is determination (*nijjutti*) (Though the subjects are already determined),

1 *VBh* (B), 1009-1010
2. *VBh* (B), 1001
3 Commentary, p 239 B
4 *VBh* (A), 988 (Auto-Commentary) uddeśamātraniyata upakramaḥ, ayaṃ tu taduddiṣṭa-vastu prabodhanārthaḥ prāyenopodghātaḥ kṛto yato 'yam arthānugamaḥ.
5 Ibid, 989 (Auto Commentary) adhyayana-nyāsāya sambandhanam upakramaḥ, tadante 'bhidhānāt ayaṃ tu sūtravyākhyāna-vidher upodghāto yatas tadante sūtravyākhyā" rabhyata iti
6 Prakrit *mūla* Such verses are called *uddāna* in Pali
7 *VBh* (B), 2800 2801
8 *VBh* (A), 968 and 969, 1482 and 1483
9 *Āvaśyaka Niryukti*, 88 (*VBh* (A), 1082)

yet the scriptural tradition tempts one to expound (*icchāvei vibhāsitum*). *Nijjutti* thus means determination of meaning. Further light on the nature of *nijjutti* is thrown in the following statement[1] of Ācārya Bhadrabāhu in connection with his enumeration of the scriptural texts on which he proposes to write *nijjutti*

etesiṃ nijjuttiṃ vocchāmi ahaṃ jiṇovadeseṇaṃ /
āharaṇa-hetu-kāraṇa-padanivahaṃ iṇaṃ samāseṇaṃ //

Here *nijjutti* is defined as *āharana-hetu-kārana-padanivaha*, that is, a treatise expounding a subject through examples and illustrations (*āharana*), reasoning (*hetu*), and by relating causes and conditions (*kāraṇa*). The *Avaśyaka Niryukti* itself is an example of *nijjutti* par excellence

20 The fourth, which is the last, door of disquisition, viz *naya*, is very briefly treated (*sutta* No 606) in five terse *gāhā*-verses which form the basic text for discussions on the subject in the *Āvaśyaka Niryukti* (754-758) and the *Viśesāvaśyaka-Bhāṣya* (Benares Edition, 2181-2185) The *Anuogaddārāiṃ's* treatment of *nayas* in other places of the Text will be discussed in some detail later on (vide infra, 93-96)

21 As proposed earlier (vide supra, p. 20, last 3 lines), we shall now notice some of the important issues introduced and discussed in our Text in connection with the first door of disquisition, viz *uvakkama*

22 Under the stereotyped consideration (vide supra, 17) of *uvakkama*, the two meanings of the term *uvakkama*, viz embellishment (*parikamma*) and destruction of the thing (*vatthuvināsa*), (vide *sutta* No 79-84) are considered with reference to the biped, the quadruped and the non-ped (such as trees and fruits), which as explained in the Commentary, throws an interesting sidelight on the ways of fostering fitness in professions, dressing of animals and promotion of horticulture The ascertainment of the hour of the day is called *kālovakkama* ((*sutta* No 86) The *uvakkama* that is considered indispensable for *sāmāiya* is represented by *pasatthe no-āgamato bhāvovakkame* (*sutta* No 91), consisting in unqualified obedience to the teacher

23 The six categories, viz *ānupuvvī*, *nāma*, *pamāna*, *vattavvayā*, *atthāhigāra* and *samoyāra*, under which the concept of *uvakkama* is considered in *sutta* No 92 occupy an important place in the exegetical literature of the Jainas[2] Of these, the first, viz *ānupuvvī*, is considered

1. Ibid , 86 (1703)
2 For example, Ācārya Vīrasena, in his Dhavalā, applies the first five of these categories to the consideration of the *avayāra* of *jīvaṭṭhāna*
—*Ṣatkhaṇḍāgama, I M 72 ff.*

in great detail by our Text (*sutta* No. 93-207), under ten heads: (i) *nāma*, (ii) *ṭhavaṇā*, (iii) *davva*, (iv) *khetta*, (v) *kāla*, (vi) *ukkittaṇa*, (vii) *gaṇaṇa*, (viii) *saṃṭhāna*, (ix) *sāmāyārī*, and (x) *bhāva* [1]

24. The third variety of the *no-āgamao davvānupuvvī* is divided as *uvaṇihiyā* (arranged, regular) and *anovaṇihiyā* (not-arranged, irregular). Now, *ānupuvvī* means a series, *anukrama* and *anuparipāṭī* being its synonyms. The Commentary explains it as 'a collection of three or more things' (p. 46B). The idea of 'serial arrangement', which is etymologically implied in the term *ānupuvvī* is absent in the second division, viz. *anovaṇihiyā*, which is therefore translated as not-arranged or irregular. But to define an *ānupuvvī* as any collection of three or more things, arranged or not-arranged, obviously goes against common-sense. The problem is noticed by the Commentary which, however, explains it away by pointing out that three or more atoms are capable of being arranged in a desired order, and so the connotation of the term can be extended to cover the irregular collection of things (Commentary, p. 47B).

A material body consisting of three or more atoms is called *ānupuvvī*, a body consisting of two atoms is called *avattavvaa* (Skt. *avaktavyaka*) and a single atom is called *anānupuvvī*. The latter two also are included in the concept of *ānupuvvī* [2]

25. The *anovaṇihiyā davvānupuvvī* is considered (*sutta* No. 98) in five stages, viz. assignment of verbal symbol to the object (*atthapayaparūvaṇayā*), expression of its possible divisions through verbal symbols (*bhaṃgasamukkittaṇayā*), verbal symbols as attached to the objective divisions (*bhaṃgovadaṃsaṇayā*), compatible subsumption (*samoyāra*) of the divisions, and their exposition (*anugama*). These five stages appear to have constituted a general rule for explaining the nature of an object. The assignment of a name to the object is the first stage which is followed by the second consisting in consideration of all possible divisions that the object could be susceptible to. In the third stage, the divisions are verified with reference to the object. The relation of subsumption between the divisions is considered at the fourth stage followed by the fifth in which the object is subjected to exposition (*anugama*).

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1 Sometimes (vide *Ibid.*) the *ānupuvvī* is straightway divided as *puvvānupuvvī*, *pacchānupuvvī* and *jatthatatthānupuvvī* (=our *anānupuvvī*)-which our Text mentions under *uvaṇihiyā davvānupuvvī*, etc. (vide infra, paragraph 24)

2 The use of the terms *ānupuvvī*, *avattavaa* and *anānupuvvī* to denote material bodies composed of three (or more) atoms, two atoms and one single atom respectively is not found in the *Bhagavatī Sūtra* XXV 4 739, where simply the terms *tipaesia*, *dupaesia* and *paramāṇu poggala* are used

with reference to a number of issues (*sutta* No 105 122, 149), usually nine, viz. ascertaining whether the denotation of the word is real (*saṃtapayaparūvanayā*), quantity of matter (*davvapamāna*), place (khetta), range of tactile contact (*phusanā*), duration (*kāla*), interval of time (*aṃtara*), occupied space (*bhāga*), modes (*bhāva*), and numerical comparison (*appābahu*) These issues of reference are universally accepted[1] in Jainism as constituting a questionnaire for instituting an enquiry on metaphysical problems The application of *nayas* is also made *pari passu* while considering the *davvānupuvvī* through the five stages and nine issues of reference The *negama* and *vavahāra-naya* recognize the numerical plurality of the *davvānupuvvīs*, while the *saṃgaha-naya* takes them as numerically one represented by the genus comprising the individual *āṇupuvvīs* [2]

26 The *uvaṇihiyā davvānupuvvī* (*sutta* No 131) is illustrated by the series of six substances, viz *dhammatthikāya*, etc arranged from beginning to end (*puvvānupuvvī*), end to beginning (*pacchānupuvvī*), and lumped together non-serially with any substance placed at any place (*aṇānupuvvī*), the total number of permutations in the third case being $1\times2\times3\times4\times5\times6$, that is, 720, less 2 (that is, the *puvvānupuvvī* and the *pacchānupuvvī*, which are arranged serially)

27 The *khettānupuvvī* is similarly discussed While considering the *uvaṇihiyā khettānupuvvī*, our Text (*sutta* No 160-179) gives the names of the *aholoya*, viz *Rayanappabhā*, etc , *tiriyaloya*, viz *Jambuddīva*, etc , *uḍḍhaloga*, viz *Sohamma*, etc

28 The *kālānupuvvī* also receives a similar treatment The measurements of time, viz *samaya*, *āvaliyā*, etc are given in *sutta* No 202 [2]

29 In the *ukkittaṇānupuvvī*, the names of the twenty-four *tīrthaṅkaras* are counted (*sutta* No 203 [2])

30 In the *gaṇanānupuvvī*, the numbers, ega, dasa, saya, etc up to *dasakoḍisaya* (that is, ten thousand million) are given (*sutta* No 204 [2])

31 In the *saṃṭhāṇānupuvvī*, the six configurations, viz *samacauraṃsa* (symmetrical), etc are given (*sutta* No 205 [2])

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1. For example, the same issues (excepting *bhāga*) are enumerated in the *Ṣaṭkhaṇḍāgama*, I, sūtra 7
2. Cf. Commentary (p 63 B) pūrvam ekas tripradeśika anupūrvi, aneke tripradeśikā ānupūrvya ityādyuktam, atra tu saṃgrahasya sāmānyavāditvāt sarve' pi tripradeśikā ekaivānupūrvī

32. The *sāmāyārānupuvvī* contains the ten *sāmāyārīs*, viz. *icchā-kāra*, etc. (*sutta* No. 206 [2]).

33 The *bhāvānupuvvī* is concerned with the six states of the soul, viz *udaia*, and the like (*sutta* No 207 [2])

34 Now we come to the second *uvakkama*, viz *nāma* which, after the pattern of the *Ṭhānaṃga Sutta*, gives the divisions of some selected topics under *eganāma*, *du-nāma*, etc up to *dasa-ṇā ma* (*sutta* No 208-312).

35 Under *ega-nāma*, the term *nāma* is defined as 'any names that might be assigned to substances, or attributes, or modes, (*sutta* No 209)

36 Under *du-nama* (*sutta* No 210-216), the dichotomic division of object deserves special attention The binary classification starts from the pair, viz species (*visesa*) and genus (*avisesa*), and covers the whole range of Jaina Botany and Zoology, and a part of Physics (the remaining part being left to be included under *ti-nāma* in the *sutta* No 217-225, as also the denizens of the hells and heavens

37 Under *ti-nāma*, the classification of the trio of *davva*, *guna* and *pajjava* is made to cover a part of Jaina Physics and Chemistry (*sutta* No 217-225)

38 The *catu-nāma* enumerates four kinds of morphological changes (grammatical) with appropriate illustrations (*sutta* No 227-231)

39 Under *paṃca nāma*, five categories of words viz *nāma*, *nipāta* *ākhyāta*, *upasarga* and *miśra* are illustrated (*sutta* No 232)

40 The six states of the soul viz *udaia*, *uvasamia*, *khaia*, *khaovasamia*, *pāriṇāmia* and *sannivātia* are discussed in detail under *chanāma* (*sutta* No 233-259) The *Bhagavatī Sūtra* (XVII 1 592) refers to this discussion of the *Anuogaddārāiṃ* for a complete treatment of the six *bhāvas*, It appears that all available details of the subject were collected together from different sources and embodied in our Text by the compilers of the *Āgamas* when it was felt necessary to eliminate reduplication and reduce the unwieldy bulk of the scriptural corpus.

41 Each *bhāva* is considered in its double aspect of cause and effect Thus *udaya* stands for the state of rise of the eight types of *kammas*, which is the cause of a state of the soul, called *udayanipphanna*, which is the effect of the rise of those *kammas* (*sutta* No 234-238) The *udayanipphanna* is divided as *jīvodayanipphanna* and *ajīvodayanipphanna* The former stands for various forms of life (such as *neraia*, *tirikha*, *manussa*, etc), passions (*kasāya*), gender (*veda*), *lessā*, etc that are the effects of the rise of *kammas* The *ajīvodayanipphanṇa* refers to

the physical appurtenances of the soul, such as the various bodies (*orāliya*, *veuvviya*, etc.) and their sub-products

42. The *uvasamia bhāva* stands for the subsidence of the *mohanijja-kamma*, and its effect (*uvasamanipphanṇa*) is the subsidence of the *kasāyas*, *daṃsaṇamohanijja*, *carittamohanijja*, etc , culminating in the eleventh spiritual stage called *uvasaṃta-kasāya-chaumattha-vītarāga* (*sutta* No 239-241)

43 The state of complete eradication of the entire range of *kammas* is called *khaya*, its effect (*khayanipphanna*) being illustrated by such perfect states of the soul as the state of omniscience and the conditions that accompany it (*sutta* No 242-244)

44 The *khaovasamia bhāva* means the subsidence-cum destruction of the four *ghāi-kammas*, and its effect (*khaovasamanipphanna*) stands for all those states of the soul which are the resultants of this *bhāva* All varieties of knowledge (excepting omniscience), intuition (excepting *kevala-daṃsana*), *khaovasamiya caritta*, and so on, are given as illustration of such resultants (*sutta* No 245-247)

45 The *pārināmia bhāva* is divided as 'with beginning' and 'without beginning' All those objects which have beginning fall under the former category while the eternal substances, viz *dhammatthikāya*, *adhammatthikāya*, *āgāsatthikāya*, *jīvatthikāya*, *poggalatthikāya*, *addhāsamaya*, *loa* (*loāgāsa*), *aloa* (*aloāgāsa*), *bhavasiddhiya* souls and *abhavasiddhiya* souls, are enumerated under the latter (*sutta* No 248-250).

46 The various combinations of the above mentioned five *bhāvas*—taken two, three, four and five at a time—are given as constituting the category of the *sannivāiya bhāva* Our Text gives appropriate illustrations for each of these combinations (*sutta* No 251-259)

47 Under the *satta-nāma*, the seven musical notes are given (*sutta* No 260) The seven places of their origin, their association with living objects, the note-characteristics, the musical-scales, their six faults and eight merits, and other necessary details are given in this connection The whole description is found verbatim in the *Ṭhāṇaṃga Sutta*, VII, 677

48 Under *attha-nāma*, the eight grammatical case-endings are given, (*sutta* No 261). This passage also is found reproduced verbatim in the *Ṭhāṇaṃga Sutta*, VIII, 771

49 The *nava-nāma* enumerates and defines with interesting illustrative verses the nine poetic sentiments, viz heroism (*vīra*), love (*siṃgāra*), wonder (*abbhua*), anger (*rodda*), shame (*velanaa*), disgust

(*bībhaccha*), mirth (*hāsa*), pity (*kaluna*), and tranquillity (*pasamta*) (*sutta* No. 262). The *Ṭhānamga Sutta* does not mention these sentiments, though the words *simgāra, kaluna, bībhaccha* and *rodda* are found there as four *kāmas* (*Ṭhānamga Sutta*, IV, 457)

50. Under *dasa-nāma*, the various usages of words are classified in ten groups which are as follows (*sutta* No 263-312)

51. Sometimes words are used to denote objects which possess the attribute implied by their etymology Thus the word 'forgiver' (*khamana*) is used in the sense of one who forgives (*khamati*). Such usage is called *gonna* (derived from the word *guna*, attribute, *sutta* No 264).

52 When a word is used in a sense contrary to the etymological meaning (e g word *sa-mudda* is used to denote an ocean which is *a-mudda* (bereft of *muddā*)), the usage is called *no-gonna* (*sutta* No 265)

53 Sometimes the commencing words of a text are used to denote the whole text Such usage is called *āyānapadenam* (through the commencing expressions) For instance, *Asamkhayam* is the name of the fourth chapter of the *Uttarajjhayana-sutta*, which begins with the word *asamkheyam* (*sutta* No 266)

54 When an idea is sought to be expressed by a word which stands for just the opposite idea, the usage is called *padipakkhapadenam* (*sutta* No 267) For example, sometimes *visa* (posion, a bitter word) is called *mahura* (sweet) This is a kind of euphemistic usage

55 When a predominant feature is used to denote the whole thing, it is an usage called *pāhannayāe* (Skt *pradhānatayā*) For instance, a row where the majority are mango trees is called a 'mango grove' on account of the predominance of a particular kind of trees (*sutta* No. 268)

56 When a word is used to stand for an eternal principle, the usage is called *aṇādiyasiddhamtenam* (*sutta* No 269) The word *jīva* (soul) is an example in point, inasmuch as it is an eternal principle of consciousness

57 When a name is used with reference to another name, the usage is called *nāmenam* (*sutta* No 270) When a person is named after the name of his grandfathe's father, it is a case of this kind of usage

58 When something is named after a prominent part of it, the usage is called *avayavenam* (*sutta* No 271) The use of the word 'tusker' for a boar or an elephant on account of their possessing 'tusk' is an example of this kind of usage Our Text extends such usage to cover

cases where the nature of an object is determined by a mark characterizing it. In this connection a verse is quoted for the purpose of illustration, which runs as follows

One should identify a soldier by means of his waistband, a lady by her garment, (the contents of) the pot as boiled from a single boiled grain and a poet by a single stanza

59 The usage, called *saṃjogenaṃ*, is discussed under four heads, viz *davva*, *khetta*, *kāla* and *bhāva* (*sutta* No 272-281) *Saṃjoga* means 'association'. When the denotation of a word (e g, *gomia*, master of cows) is associated with a *davva* (e g. cows in the case of *gomia*), the usage falls under the first head The usages under the other heads are also to be similarly understood The words *Bhāraha*, *Eravaa*, etc fall under *khetta* *Susama-susama*, *susama*, etc which are cycles of time fall under *kāla* *Bhāva* stands for good and bad states of the soul For example, *nāṇī* (possessor of knowledge) refers to a good state, while *kohī* (possessor of anger) to a bad condition of the soul

60 The tenth usage called *pamāṇenam* is explained with reference to four *nikkhevas*, viz *nāma*, *ṭhavaṇā*, *davva* and *bhāva* (*sutta* No 282-312)

60 (i) The assignment of the name *pamāṇa* to any object, living or non-living, is called *nāmappamāṇa* (*sutta* No 283).

60 (ii) The *ṭhavaṇappamāṇa* is sevenfold (*sutta* No. 284-291) according as the name used has reference to *nakkhatta* (e g *Kattia*, one born in the lunar mansion of Kattiā), *devaya* (e g, *Aggidiṇṇa*, *Aggi* being the name of a god), *kula* (family, e g, *Ikkhāga*, a person bleonging to the *Ikkhāga* family), *pāsaṃḍa* (heretic or heresy, e g, *Kāvāliyaa*), *gana* (group, e g *Malladinna*, *Malla* being the name of an ancient clan), *jīviyāheu* (name given to ensure survival, e g *Ujjhiyaa* which means 'a child which has been abandoned and disowned by his parents'), and *ābhippāuyanāma* (names assigned according to one's wish, e g. *Aṃbaa*, *Niṃbaa*, etc which are given without any specific end in view). The examples given in our Text in this connection provide rich informations about lunar mansions, gods, ruling families, heretical schools and the ancient custom of assigning peculiar names to children to ensure their survival.

60 (iii). The *davvappamāṇa* refers to the six substances of Jaina philosophy, viz *dhammatthikāya*, etc. (*sutta* No 292).

60 (iv). The *bhāvappamāna* (*sutta* No 293-312) deals with grammatical compounds, nominal terminations, verbal roots and etymology of words A grammar skeleton is provided here, perhaps keeping in view the sense of 'essence' (here 'summary') usually associated with the term *bhāva*.

61 We have now discussed the contents of our Text as regards the second category of *uvakkama*, viz *nāma* Ācārya Vīrasena, in his *Dhavalā*[1], instead of giving the above ten varieties of *nāma*, gives only one variety of it, which is identical with our variety called *dasa-nāma* (vide supra, 50) His immediate interest, unlike that of our Text which sets itself the task of providing a norm for exposition of the scripture, being the determination of the meaning of the expression *jīvaṭṭhāna*, it is but proper for him to leave *ega-nāma*, *du ṇāma*, etc out of account Ācārya Vīrasena's order of enumeration is slightly different from ours in that in his arrangement our fifth and sixth items interchange their places and our *pamāna* is inserted by him after *nāma* His interpretation of the terms also differs in some cases, the cleavage being complete in the case of *ādānapada*, *pratipakṣa* and *pramānapada*. The *Anuogaddārāiṃ* appear to propound an ancient view prevalent among the exegetists of old days The style of presentation and the interesting details given vouch for the antiquity of the treatment of the subject recorded in our Text

62 Now we come to the third variety of *uvakkama*, called *pamāna* which is very elaborately dealt with in our Text (*sutta* No 313-520) providing some unique informations on a number of important subjects

63 The *pamāna* is considered under four heads, viz *davva*, *khetta*, *kāla* and *bhāva* (*sutta* No 313)

64 The *davvappamāna* is divided as *padesaniphanna* and *vibhāganipphanna* (*sutta* No 314) Under the first division fall the material monads, duads, triads, etc up to decads and also material bodies consisting of numerable, innumerable and infinite number of atoms Under the second, five kinds of measures, viz *māna*, *ummāna*, *omāna*, *gaṇima* and *padimāna* are explained

65 *Māna* is twofold, viz measure for cereals, and measure for liquids The measures (weighing pots which were wooden) for cereals are as follows (*sutta* No 318)

1, Vide *Ṣaṭkhaṇḍāgama*, I, pp 74 79

2	asatī	= 1	pasatī[1]
2	pasatīs	= 1	setiyā
4	setiyās	= 1	kulaya
4	kulayas	= 1	patthaya
4	patthayas	= 1	āḍhaya
4	āḍhayas	= 1	doṇa
60	āḍhayas	= 1	small size kuṃbha
80	āḍhayas	= 1	medium size kuṃbha
100	āḍhayas	= 1	full size kuṃbha
800	āḍhayas	= 1	vāha

In this connection, our Text gives the following names of receptacles used for storing cereals—*muttolī*, *murava*, *iddaro*, *aliṃda*, and *apavāri* (*sutta* No 319). The liquids were measured by adding one fourth part extra to the quantity contained in the measures for cereals The extra quantity added here was in imitation of the extra quantity of cereals placed conically at the top of the measures used for weighing cereals The measures for liquids are as follows (*sutta* No 320)

1 causaṭṭhiyā (1 māṇī/64)=4 palas
1 battīsiyā (1 māṇī/32) = 8 palas
1 solassiyā (1 māṇī/16) = 16 palas
1 aṭṭhabhāiyā (1 māṇī/8)=32 palas
1 caubhāiyā (1 māṇī/4)=64 palas
1 addhamāṇī (1 māṇī/2)=128 palas
1 māṇī =256 palas

The following liquid-containers are mentioned in this connection *vāraga*, *ghadaga*, *karaga*, *kalasiya*, *gaggari*, *daiya*, *karodi*, and *kuṃdia*

66 The second kind of measures called *ummāna* which were used for weighing such articles as leaves, incence, sugar, molasses, and the like are listed as follows (*sutta* No 322-323)

2 half-karisas = 1 karisa (vide footnote on *pasatī* in 65)
2 karisas = 1 half pala (that is, 1 *pala* = 4 *karisas*)

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1 1 asai = 1 handful of serieals (Commentary, p. 140 B)
1 prasṛta = 2 palas (Monier's Sanskrit English Dictionary, s v *prasṛta*)
1 pala = 4 karisa (vide infra, 66)
1 karisa (Skt karsa) = 16 masas = 80 rettis = 1/4 pala = 1/400 Tulā = about 176 grains troy-Monier's Sanskrit-English Dictionary, s v *karṣa*, The *karṣa* is thus also the equivalent of the *suvanna* of our Text (vide infra, 69 where 16 *kammamāsas* (*māṣas* referred to above) are equated to 1 *suvaṇṇa*). In our Text (vide infra, 66), 1 *tulā* = 105 *palas*, which roughly tallies with Monier's description.

2 half-palas = 1 pala
105 palas = 1 tulā
10 tulās = 1 addha-bhāra
20 tulās = 1 bhāra

67 The third kind of measures called *omāna* were used for measuring the length, breadth, height, etc of various objects. The terms, *daṃda* (stick), *dhanū* (bow), *juga* (yoke), *ṇāliyā* (bamboo), *akkha* (axle) and *musala* (pestle) are all synonymous words standing for a length of four cubits [1] The term *rajju* stands for forty cubits The cubit was the unit of measure for houses, stick for land, bow for road, and bamboo for walls (*sutta* No 324)

68 The fourth kind of measures, called *ganima*, consist of numbers used for counting, viz *ekka* (one), *dasaga* (ten), *sata* (hundred), and so on. The purpose of these measures is to enable one to keep accounts of one's income and expenditure (*sutta* No 327)

69 The fifth kind of measures, viz *padimāna*, used for weighing gold, silver, jewels, pearls, etc, are given as follows (*sutta* No 328-329)

5 guṃjās	=	1 khammamāsaa
4 kāgaṇīs	=	1 kammamāsaa
3 nipphāvas	=	1 kammamāsaa
12 kammamāsaas	=	1 maṃḍalaa
48 kāgaṇīs	=	1 maṃḍalaa
16 kammamāsaas	=	1 suvaṇṇa (=1 karisa, vide supra, footnote on *pasatī* in 65 where 16 *maṣas* are quoted as equivalent to one *karisa*)
64 kāgaṇīs	=	1 suvaṇṇa

70. Now we come to the second division of *pamāna*, called *khettappamāna* (*sutta* No 330) It is also divided as *padesanipphanṇa* and *vibhāganipphanna* Under the former fall the measures of space occupied by one, two, three or more space-points, the maximum limit being the space occupied by an innumerable number of space-points which is coextensive with the *loāgāsa* Under the latter (*sutta* No. 332) the units are *aṃgula*, *vihatthī*, *rayanī*, *kucchī*, *dhanū*, *gāuya*, *joyana*, *sedhī*, *payara*, *loga* and *aloga* [2] The most basic unit here is *aṃgula* which is of three kinds,

1 The term cubit (*hattha* or *rayanī*) will be defined later on (vide infra, 71)

2. *Aloga* is infinite in extension, and so could be left out of the consideration in this connection

viz. *āyaṃgula*, *ussehaṃgula* and *pamāṇaṃgula*. All other units are to be understood with reference to these three basic units.

71. The *āyaṃgula* (Skt. *Ātmāṅgula*) is an ever changing measure, being equal to the breadth of the finger of a person, which varies from age to age, and also from person to person (*sutta* No 334) The breadth of Lord Mahāvīra's finger is taken as the standard According to one calculation, Lord Mahāvīra's one *aṃgula*=2 *ussehaṃgulas*, and one *pamāṇaṃgula*=500 *aṃgulas* of Lord Mahāvīra [1] We thus get the equation 1 *pamāṇaṃgula*=500 *āyaṃgulas* (Lord Mahāvīra's *aṃgulas*)=1000 *ussehaṃgulas*.

As regards the relation between an *aṃgula* and *vihatthī*, etc. the following equations are given (*sutta* No 335, 337), which are true for all the three kinds of *aṃgulas*, their values being however determined by the above equation

6 aṃgulas=1 pāda

2 pādas (or 12 aṃgulas) =1 vihatthī

2 vihatthīs (or 24 aṃgulas)=1 rayaṇī (cubit)

2 rayaṇīs (or 48 aṃgulas) =1 kucchī

2 kucchīs (or 96 aṃgulas)=1 daṃḍa (also called dhaṇū, juga, nāliyā, akkha and musala)

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1 It is said that Lord Mahāvīra was 7 cubits in height by *ussehaṃgula*, that is, 7×24 or 168 *ussehaṃgulas* Now, according to one tradition, he was 3½ cubits by *āyaṃgula*, that is, 3½×24 or 84 *āyaṃgulas* From this it follows that 84 *āyaṃgulas* (Lord Mahāvīra's *aṃgulas*)=168 *ussehaṃgulas*, that is, Lord Mahāvīra's one *aṃgula*=2 *ussehaṃgulas* But there are two other traditions of 4½ and 5 cubits, which make Lord Mahāvīra's one *aṃgula* equal to 168/(4½×24) i e 14/9 *ussehaṃgulas*, or 168/(5×24) i e 12/5 *ussehaṃgulas* (Commentary p 158 B). Our Text (vide *sutta* No 334, verse 97) gives 108 *āyaṃgulas* as the height of superior men

The height of Cakravartī Bharata is given as 120 *pamāṇaṃgulas* or 500 *dhaṇūs* by *ussehaṃgula*, i e 500×4×24 or 48,000 *ussehaṃgulas* This means that one *pamāṇaṃgula*= 48000/120 or 400 *ussehaṃgulas* Now as the *pamāṇaṃgula* is 2½ *ussehaṃgulas* in breadth, it can be considered (400×2½) i e, 1000 *ussehaṃgulas* in length, assuming it to be only one *ussehaṃgula* in breadth This makes the length of one *pamāṇaṃgula* (with breadth of one *ussehaṃgula*) equal to one thousand *ussehaṃgulas* (Commentary, p. 159A), that is, 500 *aṃgulas* of Lord Mahāvīra, if Lord Mahāvīra's one *aṃgula* were equal to 2 *ussehaṃgulas* as given in one of the three traditions This is also in conformity with our Text (*sutta* No. 358) taṃ samaṇassa bhagavao Mahāvīrassa addhaṃgulaṃ, taṃ sahassaguṇaṃ pamāṇaṃgulaṃ bhavati.

2000 dhaṇūs = 1 gāuya

4 gāuyas = 1 joyaṇa

1 sūti-aṃgula = a straight line which is one aṃgula (length) × 1 *paesa* (breadth) (sūti-aṃgula is replaced by seḍhī-amgula in the cause of pamāṇaṃgula, vide *sutta* No 361, and also infra, 73)

1 payaraṃgula = 1 sūti-aṃgula × 1 sūti-amgula

1 ghaṇaṃgula = 1 payaraṃgula × 1 sūti-aṃgula

Our Text (*sutta* No 334) gives some interesting details about the definition and purpose of the three kinds of *aṃgulas* which deserves notice in this connection

The *āyamgula* is the breadth of the finger of different persons born at different times, their face being twelve *āyaṃgulas* and the whole body nine times their face The standard weight of a human body is given as one *dona* (i e 512 *pasatīs* or 1024 *palas*) or ½ *bhāra* (that is, 1050 *palas*) [1] Superior men are 108 *āyamgulas* (in height), inferior 96 and the mediocre 104 The system of *āyamgula* is used for the purpose of measuring wells, ponds, parks, gardens, moats, ramparts, etc (*sutta* No 336)

72 For the determination of an *usschamgula*, our Text (*sutta* No 339-344) starts from the definition of a material atom which is divided as subtle (*suhuma*, theoretical) and practical The practical atom is composed of an infinite-infinite[1] number of subtle atoms, and is yet not capable of being dissected by the sharpest razor or disintegrated by heat, however intense An infinite number of such practical atoms make one *ussanhasanhiyā* which provides the initial unit for determining the nature of an *ussehamgula* according to the following equations

8 ussaṇhasaṇhiyās = 1 sanhasanhiyā

8 saṇhasaṇhiyās = 1 uḍḍhareṇū

8 uḍḍhareṇūs = 1 tasareṇū
(vide Translation, *sutta* No 344)

8 javamajjhas = 1 aṃgula (ussehaṃgula)

The system of *ussehaṃgula* is used as a standard for measuring the heights of the bodies of hell-beings, animals, human beings and gods (*sutta* No 346)

1. Vide supra, 65, 66.

Our Text (*sutta* No. 347-355) here gives an elaborate list of the heights of the bodies of various beings, an abridged account of which is given below.

Class of beings	*Normal body* minimum	*Normal body* maximum	*Created body* minimum	*Created body* maximum
Neraiya	amg [1] / asam [2]	500 dhaṇūs	amg / sam.[3]	1000 dhaṇūs
(i) Rayaṇa-ppabhā	amg /asam	7 dhaṇūs 3 rayaṇīs 6 amg	amg /sam	15 dhaṇūs 2 rayaṇīs 12 amg.
(ii) Sakkara-ppabhā	amg / asam	15 dhaṇūs 2 rayaṇīs 12 amg	amg / sam	31 dhaṇūs 1 rayaṇī
And so on, the maximum lengths being doubled successively				
(vii) Tamatamā	amg /asam	500 dhaṇūs	amg /sam	1000 dhaṇūs
Deva (bhavanavāsī)				
(i) Asurakumāra	amg /asam	7 rayaṇīs	amg /sam.	100,000 joyaṇas
Same description for (ii) Nāgakumāra, etc. up to (x) Thaṇiyakumāra				
Tirikkha				
Pudhvikāya	amg /asam	amg /asam		
Same description up to bāyara-vāukāiya				
Vaṇassaikāya	amg /asam	1000 joyaṇas + extra		
Beiṃdia	amg /asam	12 joyaṇas		
Teiṃdiya	amg /asam	3 gāuyas		
Caurindiya	amg /asam	4 gāuyas		
Paṃcindiya	amg /asam	1000 joyaṇas		
Manussa				
Sammucchima	amg /asam	amg /asam.		
Gabbhavakkaṃtiya	amg /asam	3 gāuyas		
Deva				
Vāṇamaṃtara, Jotisiya	Same as in the case of Asurakumāras			

1 amg = aṃgula
2 asam = asaṃkhejja
3 sam = saṃkhejja.

Class of beings	Normal body		Created body	
	minimum	maximum	minimum	maximum
Sohammakappa	amg /asam	7 rayaṇīs	amg /asam	100,000 joyaṇas
Similarly, Isāṇakappa, up to Accuyakappa.				
Sanaṃkumāra	amg /asam	6 rayaṇīs	(same as in Sohammakappa)	
Māhiṃda	amg /asam	6 rayaṇīs	do	
Baṃbhalaṃtaga	amg /asam	5 rayaṇīs	do	
Mahāsukkasahassāra	amg /asam	4 rayaṇīs	do	
Āṇaya, etc up to Accuta	amg /asam	3 rayaṇīs	do	
Gevejja	amg /asam	2 rayaṇīs	Nil	
Aṇuttarovavāiya	amg /asam	1 rayaṇī	Nil	

73 The *pamāṇaṃgula* is defined as equal to 100 times the *addhaṃgula* of Lord Mahāvīra, which (viz the *addhaṃgula*) again is given as equal to the edge of the *kāgaṇi*-jewel of a Cakravartī emperor, the edge being also stated to be one *ussehaṃgula* in breadth (*sutta* No 358) The *kāgaṇi*-jewel is a cube weighing eight *suvannas* [1] By means of the system of *pamāṇamgula*, the length, breadth, height, depth and circumference of the hells, heavens, continents, mountains, etc are measured (*sutta* No 360)

Innumerable *koḍi-koḍis* of *joyaṇas* make one *seḍhī*, *seḍhī* multiplied itself makes one *payaraṃgula*, and a *payara* multiplied by *seḍhī* makes a *loga* (*sutta* No 361)

74 The third division of *pamāṇa* is *kālappamāṇa* (*sutta* No 363-365), which again is twofold, viz *padesaṇipphaṇṇa* and *vibhāgaṇipphaṇṇa* Under the former, the durations of one time-point, two time-points, and so on, up to a duration of an innumerable number of space-points are given Under the latter are included *samaya* (time-point or instant), *āvaliyā*, *muhutta*, *divasa*, *ahoratta*, *pakkha*, *māsa*, *saṃvacchara*, *juga*, *paliyā*, *sāgara*, *osappi* and *pariyatta*

75 Our Text (*sutta* No 366) attempts at defining a time-point (*samaya*, instant) by giving the example of a young tailor of strong physiqe tearing up a piece of cloth Is the time taken in tearing up the cloth equal to one instant? The reply is No, because the piece of cloth has a number of threads which are not torn up simultaneously The threads again are made up of fibres which in their turn consist of an

1 An attempt at finding out an absolute standard of weight is clearly discernible here

infinite number of atomic conglomerates. While the upper conglomerate is not broken up, the lower one cannot be torn asunder. The upper conglomerate is broken up at a moment which is different from the moment when the lower conglomerate is torn up. A time-instant however is still more subtle It is not possible to demonstrate its nature by such examples. An innumerable number of such time-instants are said to make one *āvaliyā* (*sutta* No 367) which is the unit of time to start with for the purpose of practical measurement of time. In this connection our Text gives the following equations (*sutta* No.367):

numerable number of āvaliyās = ūsāsa = nīsāsa
ūsāsa + nīsāsa of a person in perfect health = pāṇu
7 pāṇus = thova
7 thovas = lava
77 lavas = muhutta
or 3773 ūsāsas (+ nīsāsas) = muhutta
30 muhuttas = ahoratta
15 ahorattas = pakkha
2 pakkhas = māsa
2 māsas = uū
3 uūs = ayaṇa
2 ayaṇas = saṃvacchara (vāsa)
5 saṃvaccharas = juga
20 jugas = 100 vāsas (saṃvaccharas)
84,00,000 vāsas = puvaṃga
puvvaṃga × puvvaṃga = puvva
puvva × puvvaṃga = tuḍiaṃga
tuḍiaṃga × puvvamga = tuḍia
tuḍia × puvvaṃga = aḍaḍaṃga
aḍaḍaṃga × puvvaṃga = aḍaḍa

This list is followed by apapaṃga, etc. up to sīsapaheliyā, and after this the counting is made by means of similes which are explained, along with the purpose it serves in the *sutta* No. 368-398

76. The similes are twofold, viz *paliovama* and *sāgarovama*, the former again being of three kinds, viz *uddhārapaliovama*, *addhāpaliovama*, and *khettapaliovama*. The *uddhārapaliovama* is further divided as *suhuma* (conceptual) and *vāvahāriya* (practical). *Paliya* means a circular store of a specific size It is filled up with hair-tips which are then taken out each at one instant [1] The number of instants required in the

1 For the size of the store, the nature of hair-tips, and the process of filling up, vide Translation, *sutta* No 372, 374, also 379, 381, 394, 396.

process of emptying the store represents the number called *vāvahāriya uddhārapaliovama*. Ten *koḍākoḍī* of this number is the *vāvahāriya uddhāra sāgarovama* (*sutta* No. 372, verse 107). Now if the above hair-tips are each divided in innumerable parts, and then taken out each part at one instant, the number of instants thus required represents one *suhuma uddhāra paliovama* Ten *koḍākoḍī* of this number is called *suhuma uddhāra-sāgarovama* (*sutta* No. 374, verse 108) By the numbers represented by these *suhuma uddhāra-paliovama* and *suhuma uddhāra-sāgarovama*, the number of islands and oceans are counted, which is given as 2½ times the *uddhāra-sāgarovama* (*sutta* No 376)

77 The *addhāpaliovama* is similarly divided as *suhuma* and *vāvahāriya*. In the case of these stores, each hair-tip or part of hair-tip is taken out after an interval of one hundred years, which makes these numbers represent much higher numbers (*sutta* No 379). The *sāgarovamas* in these case are to be understood in the same manner as in the case of the *uddhārapaliovama* The longevity of the hell-beings, animals, human beings, and gods is measured by the *suhuma addhāpaliovamas* and *suhuma addhāsāgarovamas* (*sutta* No 382)

78 Some of the examples of longevity given in *sutta* No 383-391 are broadly as follows

Class of beings	**Longevity**	
	minimum	maximum
Neraiya		
(i) Rayaṇappabhā	10,000 years	1 sāgarovama
(ii) Sakkarappabhā	1 sāgarovama	3 sāgarovamas
(iii) Vāluyappabhā	3 sāgarovamas	7 sāgarovamas
(iv) Paṃkappabhā	7 sāgarovamas	10 sāgarovamas
(v) Dhūmappabhā	10 sāgarovamas	17 sāgarovamas
(vi) Tamappabhā	17 sāgarovamas	22 sāgarovamas
(vii) Tamatamā	22 sāgarovamas	33 sāgarovamas
Deva (Bhavanavāsī)		
(i) Asurakumāra	10,000 years	1 sāgarovamas + extra
Asurakumarī devī	10,000 years	4½ paliovamas
And so on		
Tirikkha		
Puḍhavīkāiya	aṃtomuhutta	22,000 years
Vaṇassaikāiya	aṃtomuhutta	10,000 years
Beiṃdiya	aṃtomuhutta	12 years
Teiṃdiya	aṃtomuhutta	49 days
Paṃciṃdiya	aṃtomuhutta	3 paliovamas

Manussa		
Sammucchima	amtomuhutta	amtomuhutta
Gabbhavakkamtiya	amtomuhutta	3 paliovamas
Deva		
Vāṇamamtara	10,000 years	1 paliovama
Vāṇamamtarī devī	10,000 years	½ paliovama
Jotisiya	1/8 paliovama+ extra	1 paliovama+ 100,000 years
Joisī Devī	1/8 paliovama	½ paliovama+ 50,000 years
And so on		
Savaṭṭhasiddha	33 sāgarovamas	33 sāgarovamas

78 Now we come to the *khettapaliovama* (*sutta* No 392-398) which represents a still higher number This is also divided as *suhuma* and *vāvahārıya* Here, in the case of the *vāvahāriya*, the space points pervaded by the hair-tips (the number of space-points being greater than that of the hair-tips) are conceptually taken out each at one instant In the case of the *suhuma*, the space-points pervaded or not by the parts (sic) of hair-tips, in other words, the total number[1] of the space-points of the store are taken out each at one instant[2] The conception of *sāgarovama* in these cases is the same as in the other two kinds of *paliovamas* The substances enumerated in the *Diṭṭhivāa* are measured by means of the *suhuma khettapaliovama* and *sāgarovama*

79 The *sutta* No 399-426 give an account of the substances described in Jaina philosophy, in confirmation of the vastness of the contents of the *Diṭṭhivāa*. In this connection, various kinds of bodies associated with different kinds of living beings are detailed at length, demonstrating the Jaina thinker's love for mathematical estimate of things and speculations about supersensuous objects

80 *Bhāvappamāṇa*, the fourth division of *pamāṇa*, is explained in *sutta* No 427 520 It is divided into three categories, viz (i) *guṇappamāṇa* (ii) *nayappamāṇa* and (iii) *saṃkhappamāṇa*

81 The *guṇappamāṇa* is twofold, viz, *jīvaguṇappamāṇa* and *ajīvaguṇappamāṇa* (*sutta* No. 428) Under the latter, colour (*vaṇṇa*), smell (*gaṃdha*), taste (*rasa*), touch (*phāsa*) and figure (*saṃṭhāṇa*) and their subvarieties are mentioned (*sutta* No 429-434) The former, that is,

1. The Commentary(p 178A) gives the reason why our Text says 'space-points pervaded or not' instead of directly referring to the total number of the space-points of the store
2 Vide Translation, *sutta* No 394, 396

jivagunappamāna is threefold, viz. (a) *nāṇagunappamāṇa*, (b) *daṃsaṇaguṇappamāna* and (c) *carittagunappamāna* (*sutta* No 435) Of these three, the *ṇāṇagunappamāna* deserves special attention in view of the fact that it propounds an ancient theory of knowledge as adopted by the Jaina philosopher from an ancient non-Jaina text on logic

82 The *nāṇagunappamāna* is expounded with reference to the four time-honoured categories of valid knowledge propounded by the Nyāya school, viz. *pratyakṣa* (Pkt. *paccakkha*), *anumāna* (Pkt. *anumāna*), *upamāna* (also *aupamya*, Pkt *ovamma*), and *āgama* (Pkt also *āgama*)

83 Following its own tradition, our Text (*sutta* No 437-439) divides *pratyakṣa* as *iṃdiyapaccakkha* (perceptual cognition through the five sense-organs) and *no-iṃdiyapaccakkha* (direct intuition by the soul, without the help of the sense organs), the latter comprising the three supersensual kinds of knowledge viz *avadhi-*, *manahparyāya-*, and *kevala-jñāna*

84 The category of knowledge, called *anumāna*, or inference, is stated (*sutta* No. 440) as having three varieties, viz *puvvavaṃ*, *sesavaṃ* and *diṭṭhasāhammavaṃ* This is comparable to the Nyāya logician's *pūrvavat*, *śeṣavat* and *sāmānyato dṛṣṭa* varieties of *anumana* (*Nyāyasūtra*, I, 1 5) The illustrations of these varieties quoted in our text are not found in the extant Nyāya treatises Nor are they strictly logical They perhaps represent an ancient tradition, probably a popular version of the strictly logical expositions of the concepts The Nyāya school had a long history which is now not known to us The logical ideas developed slowly and passed through various stages Our Text might be representing one such stage

85 The example of the recognition of a lost child by some characteristic mark previously known (*sutta* No 441) need not be rejected as a genuine example of inference of the *pūrvavat* type, The expression '*puvvaliṃgena kenai*'[1] is significant The inference is of course not based on invariable concomitance But the concept of logical relationship fully developed only after the Buddhist logicians took the field.

86 The exposition of *sesavaṃ* appears plausible The concepts of *kajja*, *kārana*, *guna*, *avayava* and *āsaya* referred to by our Text (*sutta* No 442-447) vouches for its authenticity The knowledge of a conch

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1 The full verse runs as follows (verse 115, *sutta* No 441)
māā puttaṃ jahā naṭṭhaṃ juvānaṃ puṇarāgataṃ /
kāī paccabhijāṇejjā puvvaliṃgena kenai //

from its sound is an inference of cause from its effect (*kajja*). Under inference of *kajja* from *kāraṇa*, simply the causal relation is exemplified Our Text thus asserts: the threads are the cause of cloth, and not the cloth of threads; a lump of clay is the cause of a pitcher, and not the pitcher of the lump of clay As an instance of the knowledge of *guṇin* from *guṇa*, the example of the inference of a flower from its smell is given. The knowledge of a peacock from its feathers is given as a case of the inference of the whole from its part (*avayava*). The knowledge of fire from smoke is given as an instance of inference from *āsaya* (Skt. *āśraya*).

87 The *diṭṭhasāhamma* variety of inference (*sutta* No 448-450) is stated to be twofold *sāmannadiṭṭha* and *visesadiṭṭha* 'Like one coin are many coins, and like many coins is one coin' is an example of the former Here the nature of a particular coin is sought to be inferred from the knowledge of the nature of such coins in general, or the nature of coins in general is sought to be inferred from the knowledge of the nature of a particular coin The *visesadiṭṭha* type of inference is illustrated by the recognition of a previously seen person from among many persons

88 Inference is further classified according as its object is a past, present or future event (*sutta* No 451-453) The inference of good rainfall in the past is made from green forests, bumper crops, and over-flooded lakes at the present time. From an abundant availability of alms, a bumper harvest in the present is inferred The future good rainfall is inferred from the clearness of the sky, a dark mountain, clouds with (yellow) lightning, thunder of clouds, whirl-wind (rotating clockwise), a red and humid evening and the like[1]

Contrariwise, the absence of rainfall, lack of bumper harvest, and future drought are inferred from dry forests and empty lakes, and so on, which are reverse to the above mentioned conditions (*sutta* No 454-457)

89 The third category of knowledge, viz *ovamma* (analogical knowledge) is twofold. *sāhammovanīta* and *vehammovanīta* (*sutta* No 458-466) The former again is of three kinds, viz *kiṃcisāhammovaṇīta* (e. g, as the Maṃdara mountain, so the muṣtard seed in point of being possessed of a form or shape), *pāyasāhammovanīta* (e. g, as the cow, so the gayal in point of its hoof, hump, tail, etc), and *savvasāhammovanīta* (e. g the *arhats* have acted like *arhats*) The *vehamma-dhammovaṇīta* is also similarly of three kinds

1 For a similar example vide *Nyāyamañjarī*, I, p 117

90 The fourth category of knowledge (*sutta* No 467-470) is *āgama* which is divided as worldly and extra-worldly, the former consisting of false scripture, e g, *Bhārata*, *Rāmāyana* and the like, and the latter comprising the twelve Aṃgas revealed by the omniscient *jinas*. Or, the *āgama* is threefold, viz *suttāgama*, *atthāgama* and *tadubhayāgama* Or, it is threefold, viz *attāgama* (revealed by oneself), *anaṃtarāgama* (revealed by an immediately preceding authority), and *paraṃparāgama* (handed down from generation to generation)

91 The *daṃsanagunappamāna* (*sutta* No 471) refers to *cakkhu-*, *acakkhu-*, *ohi-*, and *kevaladaṃsana* By the eye one intuits the objects like jar, cloth, etc. from a distance The other four sense-organs, as also the mind, intuit the objects which are in touch with them (acakkhu-daṃsaṇaṃ acakkhu-daṃsaṇissa āyabhāve) *Ohi-daṃsana* intuits all material substances, but not all their modes The *kevala-daṃsana* intuits all the substances in all their modes

92. The *carittagunappamana* is concerned with the five *carittas*, viz *sāmāiya*, *chedovatthāvana*, etc (*sutta* No 472)

93 Now we come to the *nayappamāna* (*sutta* No 473-476) which is the second category of *bhāvappamāna* Here the seven *nayas* are explained through the examples of *patthaya* (a measuring pot), *vasahi* (abode) and *paesa* (space-point)

94. Suppose a person goes to the forest with an axe in hand to fetch wood for making a measuring pot called *patthaya* Now, being asked about his mission, he says—I am going for a *patthaya* This is an example of impure (*avisuddha*) *negama* Here the final effect (*patthaya*) stands for the material cause (viz wood) If the wood that is being cut is identified with the final effect, it is a case of pure (*visuddha*) *negama* The third stage of chiselling the wood is called purer *negama*, and so on, till one arrives at the actual *patthaya* which is a case of the purest *negama* Our Text (*sutta* No 474) seeks to explain the *vavahāra naya* also after a similar pattern The *patthaya* full of the contents to be measured is a case of *saṃgaha naya* which does not differentiate the measure from the thing measured According to the *ujjusuya naya* which emphasizes difference of things, the measure as well as the thing measured in the *patthaya* The three *saddanayas* stand for the formal cause, that is, the essence or idea of the *patthaya* [1]

95 In the case of *vasahi* (abode), the seven *nayas* are illustrated with reference to the gradual exactitude of the abode of a person The

1. tiṇhaṃ saddanayāṇaṃ patthayāhigārajāṇao patthao jassa va vasenaṃ patthao nipphajjai (*sutta* No. 474)

proposition 'I live in the universe' is an example of impure *negama* From the standpoint of a relatively pure *negama naya,* one should say 'I live in the planet called earth (the third planet in order from the sun)', and so on, till we arrive at the proposition 'I live in the inner apartment' which is a case of pure *negama* The *vavahāra naya* is like the *negama*. According to the *samgaha naya* which strives for higher exactitude one would say 'I am seated in the chair' The *ujjusuya naya* asserts that a person lives in the space-points actually occupied by him 'One lives in oneself' is the proposition approved by the three *saddanayas* (*sutta* No 475)

96 The example of space point (*sutta* No 476) deserves special consideration on account of its stressing a novel aspect of the *nayas* Each succeeding *naya* tries to remove the ambiguity inherent in the *naya* that precedes it Suppose in describing a space-point, one says 'A space-point is that which is a space-point of six (substances), viz space-point of *dhamma*, space point of *adhamma*, space-point of *āgāsa*, space-point of *jīva*, space-point of *khamdha* (material body), and space-point of a part (*desa-paesa*, here part stands for a part of any of the five substances)' This is a case of *negama* From the standpoint of *samgaha*, one would question the significance of the last phrase on the ground that a part is nothing apart from the five substances mentioned in the first five phrases One should therefore say 'A space-point is that which is a space-point of five (substances), viz. space-point of *dhamma*, etc up to space-point of *khamdha*' This is an ambiguous proposition according to the *vavahāra naya* Each substance has a different kind of space-point, and so the proposition should be framed thus The space point is of five kinds viz space-point of *dhamma*, etc up to space-point of *khamdha* The upholder of the *ujjusua naya*, however, finds fault with this proposition too 'The space-point is of five kinds' is an ambiguous statement in that it leaves undecided whether each of the five space-points, viz space-point of *dhamma*, etc, is of five kinds, thus raising the total variety of space-points to twenty-five The proper form of the proposition, according to the *ujjusuya naya*, therefore, should be "The space-point is to be provisionally distinguished (thus)—there may be a space-point of *dhamma*, there may be a space point of *adhamma*, there may be a space-point of *āgāsa*, there may be a space-point of *jīva*, there may be a space-point of *khamdha*" This is also not considered sufficiently unambiguous by the exponent of the *sampati saddanaya* The proposition 'The space-point is to be provisionally distinguished, *bhaiyavvo padeso*'[1]

1 Here and onward we give the Prakrit terms in order to utilize them for explaining the nuances of the Sanskrit compounds

implies that a *dhammapadesa* may also be a *dhammapadesa* or an *adhamma-padesa*, or an *āgāsapadesa*, or a *jīvapadesa*, or a *khaṃdhapadesa*; similarly, an *adhammapadesa* may also be a *dhammapadesa*, and so on up to *khaṃdhapadesa*, similarly, a *jīvapadesa* may also be a *dhammapadesa*, and so on up to *khaṃdhapadesa*, similarly, a *khaṃdhapadesa* may also be a *dhammapadesa*, and so on up to *khaṃdhapadesa* This would obviously lead to a logical seesaw The proposition therefore should be presented thus *dhamme padese se padese dhamme, ahamme padese se padese adhamme, āgase padese se padese āgāse, jīve padese se padese no-jīve, khaṃdhe padese se padese no-khaṃdhe* The words *no-jīva* and *no-khaṃdhe* have a special significance *Dhammo, adhamma* and *āgāsa* are unitary substances and as such their space-points are connected with one single substance But the souls and material bodies are many, and as such a space-point of a soul, or a space-point of a material body, is restricted to that very soul or material body '*Jīve padese se padese no-jīve*' means 'a space-point of a particular *jīva* is the space-point of only one individual of the whole class of *jīvas*' (The particle '*no*' is here used in the sense of 'a part', in the present case in the sense of 'only one individual') The significance of *no-khamdha* is also to be similarly understood. Here the space-point of a *jīva* or a material body is to be considered as related with that particular *jīva* or material body, its identity with *jīva* or matter as a whole category being left undetermined The propounder of the *samabhirūdha naya* leads us to one step further by analysing the implication of the *karmadhāraya* compounds proposed by the follower of the *saṃpati saddanaya* The identity of substance with its space-point is here sought to be firmly established by expounding the compound as *dhamme ya se padese ya se se padese dhamme*, and so on But the exponent of the *evaṃbhūta naya* is not satisfied with this analysis of the propounder of the *samabhirūḍha naya* According to him, a word stands for a whole (*kasinaṃ*) object which is complete in itself (*padipunnaṃ*), without any residue (*niravasesaṃ*) and comprehended in one single sweep (*egagahanagahitaṃ*) The part as well as a space-point is unreal (*avatthū*)

Here in this analysis of the example of space-point, our Text adopts a method which may be considered a precursor of an elaborate discussion of the last three *nayas* with reference to the rules of grammar The theory presented appears ancient and not coversant with the later developments in the field

97 The third category of *bhāvappamāna* is *saṃkhappamāṇa* which is considered under eight heads, viz *nāma, ṭhavaṇā, davva, ovamma, parimāṇa, jāṇaṇā, gananā* and *bhāva* (*sutta* No. 477) The first three

heads are treated in the stereotyped way (*sutta* No. 478-491) and the *jāṇaṇā* (*sutta* No. 496) and *bhāva* (*sutta* No. 520) are disposed of very briefly.

98. Under the *ovamma-saṃkhā* (determinative knowledge by means of comparison), illustrations of comparison of the existent with the existent, the existent with the non-existent, the non-existent with the existent, and the non-existent with the non-existent, are given An interesting example of comparison of the non-existent with the existent in which a decayed leaf is imagined to address the newly sprouting leaves is as follows (*sutta* No 492 [4], gāthās 121-122)·

As you (are at present), so (had) we (been in the past) You will also be (in the future) like us—thus addresses a grey leaf while falling down, to the newly sprouting leaves

Neither there is nor will there be such a dialogue between the sprouting and the grey leaves Such comparison has indeed been made for the enlightenment of the competent person (fit for spiritual emancipation)

99 Under the *parimānasaṃkhā*, the contents of the *kāliyasuya* and *ditthivāyasuya* are enumerated (*sutta* No 493-495)

100 The *gananāsamkhā* deserves spacial notice here The number 'one' does not lend itself to counting 'Two' etc are numbers proper which are classified as (1) numerable, (2) innumerable and (3) infinite. Of these, the numerable is threefold. (a) minimum, (b) maximum, and (c) intermediate (neither minimum nor maximum) The three varieties of the innumerable are (a) low-grade (*paritta*), (b) self-raised (*jutta*) and (c) innumerable-innumerable, each of which again is minimum, maximum and intermediate The infinite is also to be divided after the pattern of the innumerable with the only exception that the infinite-infinite has no maximum. The definitions of these classes and subclasses of number are as follows (*sutta* No. 507-519) .

101 The minimum numerable number is 2 which is followed by the intermediate numerable numbers until the maximum numerable number is arrived at by the process described in *sutta* No 507-508 (vide Translation) Let us abbreviate this maximum numerable number as max num Now max. num.+1=minimum low-grade innumerable number (which is abbreviated as min lg. innum). The min lg innum. is followed by numbers which are called intermediate (abbreviated as inter.) lg innum numbers until we arrive at the max lg innum. which is $(\text{min lg innum})^{\text{itself}}-1$, the number $(\text{min lg innum})^{\text{itself}}$ representing the min. *jutta* innum , as also the *āvaliyā*. This is followed

by numbers which are called inter *jutta* innum numbers until one arrives at the max. *jutta* innum. which is [(min *jutta* innum.)^{2}]^{itself} —1, the number [(min *jutta* innum)^{2}]^{itself} representing the min innumerable-innumerable This is followed by numbers which are called inter innumerable-innumerable until we arrive at the max innumerable-innumerable-innumerable which is (min innumerable-innumerable)^{itself} —1, the number (min innumerable-innumerable)^{itself} representing the min lg infinite This is followed by numbers which are called inter lg infinite numbers until one arrives at the max lg infinite which is (min lg infinite) ^{itself} —1, the number (min lg infinite) ^{itself} representing the min *jutta* infinite, as also the number of *abhavasiddhiya-jivas* This is followed by numbers which are called inter *jutta* infinite numbers until one arrives at the max *jutta* infinite which is [(min *jutta* infinite)^{2}]^{itself} —1, the number [(min *jutta* infinite)^{2}]^{itself} representing the minimum infinite-infinite This is followed by numbers which are intermediate (neither minimum nor maximum) infinite-infinite numbers

102 We now come to *vattavvayā* (*sutta* No 521-525) which is the fourth variety of *uvakkama*, devoted to the consideration of the validity of doctrines through the application of *nayas* The *negama, samgaha* and *vavahāra nayas* recognize and discuss threefold doctrine, viz one's own, the heretical and the mixture of the two The *ujjusua naya* consideres the third as redundant. The three *saddanayas* recognize only one doctrine, because it considers the heresies as no doctrines at all (*sutta* No 525 [3])

103 The fifth variety of *uvakkama* is *atthāhigāra* which determines the subject matter of the scriptural text The subject matter of the six chapters of the *Āvassaya-suya* is recounted in this connection (*sutta* No 526)

104 The sixth, which is the last, variety of *uvakkama*, called *samoyāra*, expounds the relation of inclusion or subsumption The inclusion of substances under themselves is called *āyasamoyāra* The plums are contained in a plate through the relation called *parasamoyāra* A pillar is included in itself as well as in a building as its part Our Text (*sutta* No. 531-533) illustrates this kind of relation also with reference to *khetta* (geographical divisions) and *kāla* (divisions of time) and *bhāva* (states of the soul, viz anger, pride, etc).

105 The first door of disquisition, *viz uvakkama,* thus provides a very comprehensive background for the exposition of scripture. The other three doors have already been discussed (vide supra, 18-20)

106 My thanks are due to Mr Taikena Hanaki who worked as a Research Scholar at the Institute for more than two years to finish this translation with immense industry and devotedness We are also indebted to Muni Puṇyavijayaji for his critical edition of the *Anuogaddāraim*, on which the translation is based The appendixes attached to the critical edition are exhaustive and can be consulted with great benefit for tracing the Prakrit equivalents of the English words used in the translation We have also attached short indexes at the end of the translation, which may prove useful to the reader

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Vaishali,
Mahavira Jayanti,
April 19, 1970

NATHMAL TATIA

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Appendixes

Obeisance to Lord Mahāvīra Vardhamāna

Obeisance to the Sthaviras, the possessors of the Disquisition.

AṆUOGADDĀRĀIṂ

(The Doors of Disquisition)

composed by Śrī Āryarakṣita Sthavira

[Sutta 1 : Benediction]

1 (In Jainism), the knowledge is stated to be fivefold, viz. (a) perceptual cognition (*ābhinibohiyanāna*), (b) scriptural knowledge (*suyanāna*), (c) clairvoyance (*ohināna*), (d) telepathy (*manapajjavanāna*) and (e) omniscience or perfect knowledge (*kevalanāna*).

[Suttas 2-5 : Disquisition on Āvassaga proposed]

2 Of these varieties of knowledge, the four (viz perceptual cognition, clairvoyance, telepathy and omniscience) are to be left out, are worthy of being left out, are not ordered for study, are not prescribed for firm study, are not prescribed to be taught to others (In the present), only the scriptural knowledge comes up to be ordered for study, to be prescribed for firm study, to be prescribed to be taught (to others) and to be subjected to disquisition (for others)

3 If the scriptural knowledge comes up to be ordered for study, to be prescribed for firm study, to be prescribed to be taught (to others) and to be subjected to disquisition (for others), does the scripture included in the Aṃgas (*aṃgapaviṭṭha*) come up to be ordered for study, to be prescribed for firm study, to be prescribed to be taught (to others) and to be subjected to disquisition (for others); or does the scripture that is outside the Aṃgas (*aṃgabāhira*) come up to be ordered for study, to be prescribed for firm study, to be prescribed to be taught (to others) and to be subjected to disquisition (for others) ? The order for study and so on might relate to both—the scripture that is included in the Aṃgas and the scripture that is outside the Aṃgas (*aṃgabāhira*) But with reference to the present context, (what comes up is) the disqu sition on what is outside the Aṃgas.

4. If there come up the order for study, etc , of the scripture that is outside the Aṃgas, do they, viz. the order for study, etc ,

refer to the scripture that is studied at a particular time of the day (*kāliya*, Skt *kālika*)[1], or do they, viz. the order for study, etc, refer to the scripture that is not studied at a particular time of the day (*ukkāliya*, Skt *utkālika*)? The order for study, etc, might relate to both—the scripture that is studied at a particular time of the day and the scripture that is not studied at a particular time of the day. But with reference to the present context, (what comes up is) the order for study, etc, of the scripture that is not studied at a particular time of the day.

5 If the order for study, etc, refer to the scripture that is not studied at a particular time of the day, do they pertain to the order for study, etc, of the *Āvassaga* (Skt *Āvaśyaka*), or do they relate to the scripture other than the *Āvassaga* (*āvassagavairitta*, Skt *āvaśyakavyatirikta*)? The order for study, etc, might relate to both—the *Āvassaga* and the scripture other than the *Āvassaga* But with reference to the present context, (what comes up is) the disquisition on the *Āvassaga*.

[Suttas 6-8: Subjection of the terms Āvassaya (sic), etc, to nikkheva proposed]

6 If the disquisition comes up of the *Āvassaya*, is the *Āvassaya* one Aṃga or many Aṃgas or one scriptural division (*suyakkhaṃdha*) or many scriptural divisions or one chapter (*ajjhayana*) or many chapters or one section (*uddesa*) or many sections? The *Āvassaya* is neither one Aṃga nor many Aṃgas, it has one division and not many divisions, it has not one chapter but (it has) many chapters, it has neither one section nor many sections (because its chapters are not divided into sections)

7 I, shall, therefore, apply the *nikkheva* (*nikṣepa*) to *Āvassaya*, the scripture (*suya*), the division (*khaṃdha*) and the chapter (*ajjhayana*)

8 (On this, the verse runs)

One should fully apply to a subject, whatever *nikkhevas* are known about that subject And to those (subjects) whose *nikkhevas* are not known, one should apply the four (viz *nāma*, *ṭhavaṇā*, *davva* and *bhāva*) //1//

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1 Usually '*kāliya*' means 'what is to be studied in the last quarter of the night and first quarter of the day' But from the *Vavahārasutta*, X. 20, it appears that the suttas to study which a monk was required to be of definite standing in respect of the period of his monkhood were called '*kāliya*'

[Suttas 9—29 : Āvassaya subjected to nikkheva]

9. Now, what is the *Āvassaya* ? The *Āvassaya* is stated to be fourfold, viz. (i) *Āvassaya* as name (*nāmāvassaya*), (ii) *Āvassaya* as arbitrary attribution (*ṭhavaṇāvassaya*), (iii) *Āvassaya* as substance-potential (*davvāvassaya*), and (iv) *Āvassaya* as essence (*bhāvāvassaya*)

10 Now, what is the *Āvassaya* as name (*nāmāvassaya*) ?[1] The *Āvassaya* as name stands for a living being (*jīva*), or a non-living thing (*ajīva*), or many living beings, or many non-living things, or a mixture of them, or many mixtures of them to whom the name *saṃkhā* is given This is the *Āvassaya* as name

11 Then what is the *Āvassaya* as arbitrary attribution (*ṭhavaṇāvassaya*[2]) ? The *Āvassaya* as arbitrary attribution is made indeed in (things) which are real like or imaginary such as a wood-work, or a painted figure, or a doll made of cloth-pieces (*potthakamma*), or clay figures, or knotted dolls, or figures made by folding cloth-pieces, metal figures, garment made by joining many cloth-pieces, or the fossil[3] of the two-sensed organism called *candanaka* (which is kept in front by Jaina monks as *sthāpanā-ācārya*), or a cowrie—taken for one or many *āvassaya*s. This is the *Āvassaya* as arbitrary attribution

12 What is the difference between the *Āvassaya* as name and *Āvassaya* as arbitrary attribution ? The name is life-long but the arbitrary attribution can be temporary or life-long

13 Then what is the *Āvassaya* as substance-potential (*davvāvassaya*[4]) ? This (substance-potential) is stated to be twofold, viz (i) (with reference to a person) with scriptural knowledge, and (ii) without scriptural knowledge

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1 The Commentary, p 10 A, explains 'nāma' as follows
yad vastuno 'bhidhānaṃ sthitamanyārthe tadarthanirapekṣam /
paryāyānabhidheyaṃ ca nāma yādṛcchikaṃ ca tathā //

2 The Commentary, p 11 B, explains the word *ṭhavaṇā* as follows
yat tu tadarthaviyuktaṃ tadabhiprāyeṇa yac ca tatkaraṇi /
lepyādikarma tat sthāpaneti kriyate 'lpakālaṃ ca //

3. Pkt *akkha* Skt *akṣa* The Commentary, p 12 A, explains it as '*candanaka*'. Cf *Uttarādhyayana*, xxxvi, 13[illegible].

4 The Commentary, p 13 A, explains '*davva*' as follows —
bhūtasya bhāvino vā bhāvasya hi kāraṇaṃ tu yal loke /
tad dravyaṃ tattvajñaiḥ sacetanācetanaṃ kathitam //

The Prakrit word for substance potential is *davva* (Skt *dravya*) which is explained as "what flows", that is, "what passes through different states". The abiding cause of past and future states is called *davva* It is of two kinds–(1) sentient and (2) non sentient.

14. **Then what is the *Āvassaya* as substance-potential (with reference to a person) with scriptural knowledge? The *Āvassaya* as substance-potential (with reference to a person) with scriptural knowledge is** concerned with a person by whom the *Āvassaya* treatise (literally, the expression *āvassaya*) has been studied (from beginning to end), retained (in mind), controlled[1], measured (as regards number of verses, words, syllables, etc), controlled perfectly, is (as firmly known) as one's own name[2], pronounced (at the time of learning) with the same accent (as that of the teacher), with unimpaired syllable, without any added syllable, without any reversed syllable, without stumbling, without mixing up (of different *suttas*), without repeating by joining different *suttas* having a similar meaning[3], perfect (in metre and meaning)[4], perfect in accent, free (from indistinctness) at the throat and lips, and learnt from the instruction of the teacher (and not stolen from the book)[5] Such a person is (*Āvassaya* as substance-potential by virtue of his scriptural knowledge) on account of his instruction, asking, repeated study, and religious discourses, and not on account of his pondering over (the meaning of the treatise) Why so ? Because *davva* stands for absence of attention (that is, absence of thinking)

15 [1] (Next, the *Āvassaya* as substance potential is considered through the *nayas* or seven different standpoints, viz *negama*, *samgaha*, *vavahāra*, *ujjusua*, *sadda*, *samabhirūdha* and *evambhūta*) According to (the standpoint of) *negama* (which includes both genus and species), one person without attention (or active thinking of *Āvassaya*) is one *Āvassaya* as substance-potential, with scriptural knowledge, two persons without attention (or active thinking of *Āvassaya*) are two *Āvassayas* as substance-potential, with scriptural knowledge, three persons without attention (or active thinking of *Āvassaya*) are three *Āvassayas* as substance-potential, with scriptural knowledge Similarly there are as many *Āvassayas* as substance-potential with scriptural knowledge as there are persons without attention (or active thinking)

15 [2] Similar is the case according to (the standpoint of) *vavahāra* (pragmatic standpoint) also

15 [3] According to (the standpoint of) *saṃgaha* (synthetic standpoint), one person without attention (or active thinking) being one *Āvassaya* as substance-potential, with scriptural knowledge

1 *jitam* *VBh* (B), 851, explains it as 'what is recalled quickly'

2 *nāmasamam*. *VBh* (B), 852 jaha sikkhiyaṃ sanāmaṃ taha taṃ pi tahā ṭhiyāi nāmasamaṃ

3 For a different meaning, vide *VBh (B)*, 855

4. Vide *VBh (B)*, 856

5. *VBh (B)*, 857 guruvāyaṇovayātaṃ na coriyaṃ potthayāo vā

or many persons without attention (or active thinking) being many *Āvassayas* as substance-potential, with scriptural knowledge are (synthesized into) one *Āvassaya* as substance-potential.

15 [4] According to (the standpoint of) *ujjusua* (straightforward standpoint), there is only one person without attention (or active thinking) being one *Āvassaya* as substance-potential, with scriptural knowledge; this *naya* does not accept difference (of many *Āvassayas* as substance-potential as past, or future, or other than itself, as this *naya* is concerned only with the present moment, as also the particular thing)

15 [5] According to the (standpoints of) the three *saddanayas* (verbal standpoints), a knower without attention (or active thinking) is unreal. Why so ? (Because) if a person is knower, he cannot be without attention (or active thinking), again, if he is without thinking, he cannot be the knower Therefore (according to this *naya*), there cannot be an *Āvassaya* as substance-potential, with scriptural knowledge[1] This is *Āvassaya* as substance-potential, with scriptural knowledge

16 Then what is the *Āvassaya* as substance-potential, without scriptural knowledge ? The *Āvassaya* as substance-potential, without scriptural knowledge is stated to be threefold, viz (i) the *Āvassaya* as substance-potential (namely) body of the knower (of *Āvassaya*) (*jāṇagasarīradavvāvassaya*), (ii) the *Āvassaya* as substance-potential (namely) body of the person competent (to know the *Āvassaya* in future) (*bhaviyasarīradavvāvassaya*), and (iii) the *Āvassaya* as substance-potential (namely) other than the body of the knower and the body of the competent person (*jāṇagasarīrabhaviyasarīra-vatirittaṃ davvāvassayaṃ*)

17 Then what is the *Āvassaya* as substance-potential (namely) body of the knower ? The *Āvassaya* as substance-potential (namely) body of the knower is such a body of the knower who knows the purview of the meaning of the *Āvassaya* treatise—the body which is devoid (of consciousness and has reached the state of unconsciousness), has seceded (from breath), has been made separate (from breath), and has left nourishment, (the body) abandoned by the soul [The body of the knower of the *Āvassaya* is called *Āvassaya* because it was the cause of the past knowledge of the *Āvassaya*

1 Here we have followed the reading given in footnote 4 on p 62 of the *MJV* edition

It is without scriptural knowledge (*no-āgama*), because there is no such knowledge at the moment But if it is devoid of the soul, how can it be the *Āvassaya* as substance-potential, there being no possibility of knowledge at any time? And in that case any thing such as a piece of stone will also turn out to be the *Āvassaya*, because its material particles could be incorporated at some time in the body of the person knowing the *Āvassaya* The answer is that the bodies of knowers of *Āvassaya* in the past in the following states are liable to arouse consciousness of the *Āvassaya* when looked at and hence they can be called *Āvassaya*] a body which is lying on bed, on bed cover, on surface of stone-slab, occupied by emancipated souls (in the past), having seen which (viz body) someone would say, "Ah ! by this body-conglomerate indeed the treatise named *Āvassaya* was properly understood (from the teacher), spoken (to the disciples), explained, shown (in practice), pointed out and propounded (through various *nayas* 'standpoints'), in accordance with the purpose envisaged by the Jina" What is the example in point? (In reply, it is said), 'This was a pot of honey', 'This was a pot of ghee' This is the *Āvassaya* as substance-potential (namely) body of the knower

18 Then what is the *Āvassaya* as substance-potential (namely) body of the competent person? The *Āvassaya* as substance-potential (namely) body of the competent person is (the body of) a soul which has come out of womb through birth, and will study, living in this very body-conglomerate accepted (by him), in future time, in accordance with the purpose envisaged by the Jina, but is not studying (at present) the treatise of the *Āvassaya* What is the example in point? (In reply, it is said) 'This will be a pot of honey', 'This will be a pot of ghee' This is the *Āvassaya* as substance-potential (namely) body of the competent person

(Here the pot which is meant to contain honey or ghee in future is popularly called honey-pot or ghee-pot, though it is empty at present Similarly the body of the person who is destined to learn the *Āvassaya* in future is called *dravyāvaśyaka*, though the body is yet to become the ground of such learning, and is devoid of it at present though the person is competent to learn the *Āvassaya*)

19 Then what is the *Āvassaya* as substance potential other than the body of the knower and the body of the competent person? The *Āvassaya* as substance-potential other than the body of the knower and the body of the competent person is stated to be threefold, viz (i) worldly, (ii) belonging to perverse instruction and (iii) extra-worldly

20 Then what is the *Āvassaya* as substance-potential, which is worldly? The *Āvassaya* as substance-potential, which is worldly is (as

follows): The *Āvassaya* as substance-potential—viz. washing of mouth, cleaning of teeth, (rubbing of) oil, combing (of hair), (throwing of) mustard seeds and bent grass (on head), (looking into) the mirror, (burning of) incense (for perfuming clothes), (taking of) flowers and garlands, (use of) perfume (such as sandal-paste), (chewing of) betel-leaf, (putting on of) shawl, and so on—is performed by persons who are royal authorities (kings and princes), nobles, governors (of isolated places), family-heads, fabulously wealthy persons, traders, military generals, caravan leaders, etc [1]—in the next early morning at the rise of dawn (at the end) of a very clear night, in the morning which is grey and when there is soft opening of the blossomed lotuses and (the eyes of) deer; when the sun which awakens the mass of lotuses in the lotus-pond and is as red as the Butea Frondosa (*kiṃsuya*) flower which is like red *aśoka* flower, as the mouth of a parrot and as the (red) half of *guñjā* (seed of creeper), and when the sun, with a thousand rays, is burning in brilliance After that, they go to the royal palace, temple, pleasure garden, park (for picnic, etc.), assembly or water shed (for supply of waters to travellers) This is the *Āvassaya* as substance-potential, which is worldly (This is the first variety of the *Āvassaya* as substance-potential other than the body of the knower and the body of the competent person)

21 Then what is the *Āvassaya* as substance-potential, belonging to perverse instruction? The *Āvassaya* as substance-potential belonging to perverse instruction is (as follows) The *Āvassaya* as substance-potential—viz smearing (the floor of the temple with dried cow-dung), act of sweeping, sprinkling (of water), (burning of) incense, (offering of) flowers, perfume (such as sandal-paste), garland and so on to (gods or goddesses such as) *Inda*, or *Khaṃda*, or *Rudda*, or *Siva*, or *Vesamana*, or *Deva*, or *Nāga*, or *Jakkha*, or *Bhūya*, or *Muguṃda*, or *Ajjā*, or *Kottakiriyā*—is performed by those who are heretics (observing different *vratas* 'abstinence')[2], viz

(1) *Caraga*— (those who carry *dhāti* while going about begging or go out while eating),

(2) *Ciraga*— (those who put on the tattered clothes thrown on the carriage-road, or have paraphernalia made of tattered clothes only),

(3) *Cammakhaṃḍiya*—(those who put on robes made of skin or keep paraphernalia made of skin),

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1 For the meanings of these words, see *Uvāsagadasāo*, 12, and *The Jinist Studies*, by Otto Stein (Jaina Sāhitya Saṃśodhaka Studies No 3, Ahmedabad, 1948, p 69 ff) Vide infra, *sutta* No. 309

2 See Amulyachandra Sen *Schools and Sects in Jaina Literature* (Viśva-Bhārati Studies, No 3) Calcutta, 1931, pp 39 ff.

(4) *Bhucchuṃḍaga*—(those who take food only obtained by alms and never take cow's milk, etc., got by themselves; according to others, the word stands for Buddhist monks),

(5) *Paṃḍuraṃga*— (those who besmear their body with ashes),

(6) *Gotama*— (those who receive grains as alms by means of displaying young bull which has got training in various kinds of falling to another's feet, etc, and is decorated with ornament such as necklace of cowries and the like),

(7) *Govvatia*—(those who imitate cow's movement by going, standing or sitting with a cow and also eat grass, leaves, flowers, fruits and so on like the cow Their purpose was to live like animals),

(8) *Gihidhamma*—(those who live householder's life and say 'neither there was nor would there be a code as good as the householder's life (*āśrama*) The wise men follow it, but the impotent men resort to ascetic life'),

(9) *Dhammaciṃtaga*—(those who follow the '*Dharmasaṃhitā*' written by saints like *Yājñavalkya* and others),

(10) *Aviruddha*—(those who are obedient, being not opposed to gods, kings, mother, father, animals, and so on They are *Vainayikas*),

(11) *Viruddha*—(those who did not believe in merit, sin, next world, etc They were *Akriyāvādins*),

(12) *Vuddha*—(old asecetics who were born beforehand at the time of the first *Tīrthankara* and took ordination when they became old),

(13) *Sāvaga*—(the *Brāhmanas* who were *Śrāvakas* in the beginning at the time of Bharata, and afterwards became *Brāhmanas*)[1],

in the next early morning at the rise of dawn (exactly as described in *sutta* No 20) up to burning in brilliance This is the *Āvassaya* as substance-potential, belonging to perverse instruction (This is the second variety of *Āvassaya* as substance-potential other than the body of the knower and the body of the competent person).

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1. The Commentary, p 23 A, gives another interpretation of *vuḍḍhasāvaga*, according to which the compound word stands for *Brāhmaṇas* The word can be equated with the *Pāli* word *Buddha-sāvaka* meaning 'disciple of the Buddha'

22. Then what is the *Āvassaya* as substance-potential, which is extra-worldly? The *Āvassaya* as substance-potential, which is extra-worldly is (illustrated) by (persons who are) *yogins* devoid of the qualifications[1] of (a genuine) ascetic, have no sympathy for the six kinds of beings (viz earth, fire, water, wind, plants and moving beings), are as unrestrained as (untrained) horses, are not controlled by hook like (mad or wild) elephants, with massaged (thighs), (with hair and body) polished (with oil, water, etc), with anointed lips, and (body) covered with grey (washed) garment, dwell (and move about) according to their whim without sanction of Jinas and perform the *Āvassaya* (necessasy religious duty) at the two times (morning and evening) This is the *Āvassaya* as substance-potential, which is extra-worldly. (This is the third variety of *Āvassaya* as substance-potential other than the body of the knower and the body of the competent person) This is the *Āvassaya* as substance-potential other than the body of the knower and the body of the competent person. This is the *Āvassya* as substance-potential, without scriptural knowledge. This is the *Āvassaya* as substance-potential

23 Then what is the *Āvassaya* as essence (*bhāvāvassaya*)[2] ? The *Āvassaya* as essence is stated to be twofold, viz. (i) with scriptural knowledge and (ii) without scriptural knowledge.

24 Then what is the *Āvassaya* as essence, with scriptural knowledge ? The *Āvassaya* as essence, with scriptural knowledge is the knower who is attentive (to that knowledge of *Āvassaya*) This is the *Āvassaya* as essence, with scriptural knowledge

25 Then what is the *Āvassaya* as essence, without scriptural knowledge ? The *Āvassaya* as essence, without scriptural knowledge, is stated to be threefold, viz., (i) worldly, (ii) belonging to perverse instruction and (iii) extra-worldly

26 Then what is the *Āvassaya* as essence, which is worldly? The *Āvassaya* as essence, which is worldly, is (the study or hearing of the (*Mahā*) *bhārata* in the forenoon and the *Rāmāyana* in the afternoon This is the *Āvassaya* as essence, which is worldly

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1 These qualifications are of two kinds, viz fundamental (*mūla*) and secondary (*uttara*) The former includes cessation from injury to living beings, etc., and the latter stands for acceptance of pure (prescribed) food, etc.

2 The Commentary, p. 21 A, explains '*bhāva*' as —
bhāvo vivakṣitakriyānubhūtiyukto hi vai samākhyātaḥ /
sarvajñair indrādivad ihendanakriyānubhavāt //
The *bhāva* stands for the actual exercise of activity connoted by the root of the word sought to be explained

27. Then what is the *Āvassaya* as essence, belonging to perverse instruction ? The *Āvassaya* as essence, belonging to perverse instruction, relates to those who are heretics (observing different *vratas*) viz. *Caraga*, *Ciraga* upto *Sāvaga* (exactly as described in *sutta* No. 21) performing the *Āvassayas* as essence, by means of clasped hands for the sake of sacrifice, oblation (to fire), recitation (of *mantras*), making sound by the mouth (imitating the bull, etc, at the time of worshipping the deity), bowing down, and so on This is the *Āvassaya* as essence, belonging to perverse instruction

28 Then what is the *Āvassaya* as essence, which is extra worldly? The *Āvassaya* as essence, which is extra-worldly, refers to those who are monks, or nuns, or lay men, or lay women whose consciousness is fixed on that (*Āvassaya*), whose mind is fixed on that (*Āvassaya*), whose colour index is according to that (*Āvassaya*), whose determination is fixed on that (*Āvassaya*), whose intense exertion is directed to that (*Āvassaya*), who are attentive to the meaning of that (*Āvassaya*), whose paraphernalia (body, duster, mouth-cloth, etc) are employed for (the sake of) that (*Āvassaya*), who are practised in concentration (of mind) on that (*Āvassaya*), without diverting their mind to anything else—performing the *Āvassaya* both times (at sunrise and sunset) This is the *Āvassaya* as essence, which is extra-worldly This is the *Āvassaya* as essence, without scriptural knowledge This is the *Āvassaya* as essence

29 Of that (*Āvassaya*), these are the synonymous names composed of different accented vowels and different consonants, as (mentioned in the following verses) —

(i) what is obligatory (being daily religious duties), *āvassayaṃ*,
(ii) what must be done, *avassakaraṇijjam*,
(iii) what restrains the moral activity or its resultant, viz the world, *dhuvaniggaho*[1],
(iv) purification, *visohi*,
(v) the section of six chapters, *ajjhayana-chakka-vaggo*[2],
(vi) the right path, *nāo*,
(vii) practice (for the sake of salvation) *ārāhaṇā*, and
(viii) the way (to salvation), *maggo* //2//

As this is to be performed as obligatory duty during day and night by the monk and lay man, this is named *Āvassaya* (literally obligatory duty) //3//

This is that *Āvassaya*

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1 Sometimes *dhuva* (eternal doctrine) and *niggaha* (self-restraint) are regarded as two separate synonyms –*Bṛhadvṛtti* on *VBh (B)*, 876.

2 Sometimes *ajjhayana chakka* and *vagga* are considered as separate synonyms –*Ibid*

[Suttas 30-51: Suya subjected to nikkheva]

30. Then what is the *suya* (scripture)? The *suya* or scripture is stated to be fourfold, viz (i) scripture as name, (ii) scripture as arbitrary attribution, (iii) scripture as substance-potential and (iv) scripture as essence.

31 Then what is the scripture as name? The scripture as name stands for a living being, living beings, (as described in *sutta* No. 10) This is scripture as name

32. Then what is scripture as arbitrary attribution? The scripture as arbitrary attribution is made about (things which are real-like or imaginary such as) wood-work, up to taken for one or many scripture (as described in *sutta* No 11)

33 What is the difference between scripture as name and scripture as arbitrary attribution? The scripture as name is life-long but the scripture as arbitrary attribution can be temporary or life-long

34 Then what is the scripture as substance-potential? The scripture as substance-potential is stated to be twofold, viz (i) with scriptural knowledge, and (ii) without scriptural knowledge

35 Then what is the scripture as substance-potential, with scriptural knowledge? The scripture as substance-potential, with scriptural knowledge, is concerned (with a person by whom) the treatise named 'scripture' has been studied, retained (in mind), controlled, (as described in *sutta* No 14), and not on account of his pondering over (the meaning of the treatise) Why so? Because *davva* stands for absence of attention (active thinking)

(Here the issue is considered through the *nayas* or standpoints) According to (the standpoint of) *negama*, a person without attention (or active thinking of scripture) is one scripture as substance-potential, with scriptural knowledge (as described in *sutta* No 15) According to the (standpoints of) the three *saddanayas* a knower without attention (or active thinking) is unreal Why so? Because if a person is knower, he cannot be without attention (or active thinking). Again if he is without attention, he cannot be the knower. According to these *nayas*, therefore there cannot be scripture as substance-potential, with scriptural knowledge[1]

This is the scripture as substance-potential, with scriptural knowledge.

36 Then what is the scripture as substance-potential, without scriptural knowledge? The scripture as substance-potential, without

1 Here we have followed the reading given in footnote 3 on p 66 of the *MJV* edition.

scriptural knowledge, is stated to be threefold, viz (i) the scripture as substance-potential (namely) body of the knower, (ii) the scripture as substance-potential (namely) body of the competent person, and (iii) the scripture as substance-potential other than the body of the knower and the body of the competent person

37. Then what is the scripture as substance-potential (namely) body of the knower ? The scripture as substance-potential (namely) body of the knower is such a body of the knower who knows the purview of the meaning of the treatise named 'scripture', a body which is devoid (of the consciousness and has reached the state of unconsciousness), seceded (from breath, as described in *sutta* No 17), having seen which, some one could say, "Ah ! by this body-conglomerate indeed the treatise named 'scripture' was properly understood (as described in *sutta* No 17) in accordance with the purpose envisaged by the Jina" 'This was a pot of ghee' This is the scripture as substance-potential (namely) body of the knower

38 Then what is the scripture as substance-potential (namely) body of the competent person ? The scripture as substance-potential (namely) body of the competent person is (the body of) a soul which has come out of womb through birth, (as described in *sutta* No 18) will study in future time, the treatise named 'scripture', in accordance with the purpose envisaged by the Jina (as described in *sutta* No 18) 'This will be a pot of ghee' This is the scripture as substance-potential (namely) body of the competent person

39 Then what is the scripture as substance-potential other than the body of the knower and the body of the competent person ? The scripture as substance-potential other than the body of the knower and the body of the competent person is a document written on leaf (palm leaf, etc.) or in books (*potthaya*[1] which also means cloth, plaster, etc)

40 Or the scripture (*sutta*) (as substance-potential other than the body of the knower and the body of the competent person) is stated to be fivefold, viz [2] (i) produced from egg (*aṃḍaya*), (ii) produced

1. See *sutta* No 11
2. Here *sutta* is interpreted as *sūtra* 'thread' The Commentary, p 31 A, explains this irrelevant digression as due to the peculiarity of the Prakrit language in which *suya* may mean both *śruta* and *sūtra* The widening of the horizon of the disciple's knowledge is also given as the reason for such diversions

from hemp(*bomḍaya*[1]), (iii) produced from insects (*kiḍaya*), (iv) produced from hair (*välaya*), and (v) produced from bark (*vakkaya*).

41. Then what is (the example of thread) produced from egg ? (The reply is: the thread) produced from egg is the womb (egg) of the *haṃsa*[2], etc This is what is produced from egg

42 Then what is (the example of thread) produced from hemp? (The reply is· the thread) produced from hemp is (thread) made from cotton, etc This is what is produced from hemp

43 Then what is (the example of thread) produced from insects? (The reply is the thread) produced from insects is stated to be fivefold, viz. (i) (thread of) silk, (ii) (thread of silk produced in) *Malaya* (Western Ghats), (iii) (thread of another kind of silk called) *aṃsua*, (iv) (the same thread of silk called) *aṃsua* made in *Cīna* (China), and (v) (the thread of silk produced from) red (saliva, vomitted) by insects This is what is produced from insects

44. Then what is (the example of thread) produced from hair? (The reply is the thread) produced from hair is stated to be fivefold, viz (i) cobweb thread, (ii) (thread made) of camel hair, (iii) thread made of deer hair, (iv) (thread made) of mouse hair, and (v) (thread made of) fine residual fragments of various kinds of hair This is what is produced from hair

45 Then what is (the example of thread) (produced) from bark? (The reply is the thread) produced from bark is (thread of) hemp[3], etc This is what is produced from bark This is the scripture as substance-potential other than the body of the knower and the body of the competent person This is the scripture as substance-potential, without scriptural knowledge This is the scripture as substance-potential

46 Then what is the scripture as essence? The scripture as essence is stated to be twofold, viz (i) with scriptural knowledge, and (ii) without scriptural knowledge

47 Then what is the scripture as essence, with scriptural knowledge? The scripture as essence, with scriptural knowledge, is the knower who is attentive (to that knowledge of the scripture) This is the scripture as essence, with scriptural knowledge

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1 The word *boṃḍa* is Deśī, which means 'nipple'. See *Deśīnāmamālā* of Hemacandra, ed by R. Pischel, Bombay Sanskrit Series No. xvii, 1938, Glossary p. 65

2 According to the Commentary, p 31 A, the *haṃsa* is of two kinds, (i) a kind of four-sensed worm and (ii) the five sensed *haṃsa* (= swan)

3. Prakrit *sänamäi* has another variant *atasīmādī*, *atasī* meaning linseed

48. Then what is the scripture as essence, without scriptural knowledge? The scripture as essence, without scriptural knowledge, is stated to be twofold, viz (i) worldly and (ii) extra-worldly

49 Then what is the scripture as essence, which is worldly, (as also without scriptural knowledge)? The scripture as essence, which is worldly, (as also without scriptural knowledge) is what is ideated through whimsical intellect (*buddhi*) and thought (*mai*)[1], by those who are ignorant and have perverse belief. (Such ideation is exemplified in books) such as (*Mahā-*)*bhārata*, *Rāmāyana*, *Āṃbhīya*[2], *Māsurāksa*[2], *Kodillaya* (*Kautilya*), *Ghodamuha* (*Ghoṭakamukha*)[3], *Sagabhaddiyā* (? *Śakaṭabhadrikā*), *Kappāsiya* (? *Karpasika* ? *Kalpasūtra*), *Nāgasuhuma* (? *Nāgasūkṣma*, ? *Nyāyasūkṣma*, subtle logic), *Kanagasattarī* (*Kanakasaptati*, the *Sāṃkhyakārikā* of *Īśvarakṛṣna*), *Vaisesiya* (*Vaiśeṣika*), *Buddhavayana* (*Buddhavacana*), *Vesiya* (*Vaiśika*, concerning prostitutes), *Kavila* (*Kāpila*), *Loyāyaya* (*Lokāyata*), *Saṭṭhitamta* (*Saṣṭitantra*, a lost *Sāṃkhya* work), *Mādhara* (*Māthara*, probably *Sāṃkhyanāṭaka Mādhava* referred to in the *Nyāya-bhūṣana*, p. 569), *Purāna*, *Vāgarana* (*Vyākarana*), *Nādaga* (*Nāṭaka*), and so on, or seventy-two arts (*kalā* which literally means 'the discriminative knowledge' of the seventy-two arts which are described in the treatises like the *Samavāyaṃga*), the four *Vedas* with their auxilliaries (*angas* which are six in number)[4] and sub-auxilliaries (*uvamgas* which are commentaries on these)

This is the scripture as essence, which is worldly, (as also without scriptural knowledge)

50 Then what is the scripture as essence, which is extra-worldly, (as also without scriptural knowledge)? The scripture as essence, which is extra-worldly, (as also without scriptural knowledge) is the basket (of books) of *Ganadharas* (*ganipitaka*)[5] (which consists) of twelve

1 The Commentary, pp 32 B & 33 A, explains *buddhi* as *īhā* and *avagraha* and *mati* as *apāya* and *dhāranā* For meanings of *īhā*, etc, see *Studies in Jaina Philosophy* by Nathmal Tatia, Banaras, 1951, p. 30ff

2 2 The text reads *ham bhīmāsurukkam* which has been emended as *āṃbhīyaṃ māsurakkham* The *Āmbhīyas* are referred to by Kauṭilya in his *Arthaśāstra* and the reconstructed text of *Masurākṣa's Dandanīti* has been published from Santiniketan.

3. *Ghotakamukha* was the author of the *Kanyāsamprayukta* section of the science of erotics (*Kāmaśāstra*, I 1 12)

4. Aṅga means six limbs of the Vedas, viz (i) *sikṣā*, (ii) *kalpa*, (iii) *vyākarana*, (iv) *chandas*, (v) *nirukta* and (vi) *jyotiṣa*

5 The Commentary, p 34 A, explains *gaṇī* as *ācārya*.

Amgas which are exposed by those who are the Arhats, the lords, holders of knowledge and intuition which have originated (in them)[1], who are knowers of the past, present and future, are omniscient, all-seeing, are visited, extolled and worshipped (with flowers, etc) in the three worlds, and are the holders of uninterrupted and excellent knowledge and intuition, viz. (1) *Āyāra*, (2) *Sūyagaḍa*, (3) *Thāṇa*, (4) *Samavāa* (5) *Viyāhapaṇṇatti*, (6) *Ṇāyādhammakahāo*, (7) *Uvāsagadasāo*. (8) *Amtagaḍasāo*, (9) *Aṇuttarovavāiadasāo*, (10) *Panhavāgaranāiṃ*, (11) *Vivāgasuya* and (12) *Ditthivāa*.

This is the scripture as essence, which is extra-worldly, (as also without scriptural knowledge) This is the scripture as essence, without scriptural knowledge This is the scripture as essence

51 Of that (*suya*), these are the synonymous names composed of different accented vowels and different consonants. as (mentioned in the following verse):

(*I*) *suya* (*śruta*, what is learnt by hearing from the teacher), (ii) *sutta* (*sūtra*, the indicator of meaning), (iii) *gamtha* (*grantha*, collection of scattered meanings), (iv) *siddhamta* (which leads to the established truth), (v) *sāsana* (instruction), (vi) *āna* (*ājñā*, command of the Jinas), (vii) *vayana* (*vacana*, sermon), (viii) *uvadesa* (*upadeśa*, precept), (ix) *pannavana* (*prajñāpana*, communication), and (x) *āgama* (words of a reliable authority)—these are the synonyms of *sutta*, having the same meaning //4// This is the scripture

[Suttas 52-72 : Khamdha subjected to nikkheva]

52 Then what is the *khaṃdha* (division) ? The *khaṃdha* is stated to be fourfold, viz (i) *khaṃdha* as name (ii) *khaṃdha* as arbitrary attribution, (iii) *khamdha* as substance-potential, and (iv) *khaṃdha* as essence

53-55. [The *khamdha* as name and arbitrary attribution are to be spoken of here according to the order already mentioned previously in *sutta* No 10,11 and 12 in connection with *Āvassaya*]

56 Then what is the *khaṃdha* as substance-potential ? The *khaṃdha* as substance-potential is stated to be twofold, viz (i) with scriptural knowledge, and (ii) without scriptural knowledge

1. The idea is that the Jinas do not have omniscience without beginning They became omniscient as the result of spiritual efforts The Jaina philosophers reject the concept of God as eternally free and omniscient

57-61. Then what is the *khaṃdha* as substance-potential, with scriptural knowledge? The *khamdha* as substance-potential, with scriptural knowledge, is concerned with a person by whom the *khaṃdha* treatise has been studied, the rest being the same as spoken of in the case of *Āvassaya* as substance-potential only substituting (the word) *khamdha* (for *Āvassaya*) up to Then what is the *khaṃdha* as substance-potential other than body of the knower and the body of the competent person (as in *sutta* No 14-19)? The *khamdha* as substance-potential other than the body of the knower and the body of the competent person is stated to be threefold, viz (i) sentient, (ii) non-sentient, and (iii) (sentient and non-sentient) mixed together

62 Then what is the *khamdha* as substance-potential which is sentient? The *khaṃdha* as substance-potential, which is sentient is stated to be manifold, viz the horse-conglomerate[1], the elephant-conglomerate, the *kinnara*-conglomerate (*kinnara* is mythical being with human figure and a head of horse or with a horse's body and the head of a man), the *kimpurisa*-conglomerate (*kimpurisa* is mongrel being or evil being similar to men), the *mahoraga*-conglomerate (big serpent), the *gamdhavva*-conglomerate (demigod or celestial musician) and the *usabha* (bull)-conglomerate[2]

This is the *khaṃdha* as substance-potential, which is sentient

63 Then what is the *khamdha* as substance-potential, which is non-sentient? The *khaṃadha* as substance-potential, which is non-sentient is stated to be manifold, viz. (a material body) consisting of two space-points (*du-paesie*)[3], (a material body) consisting of three space-points, up to (a material body) consisting of ten space-points, (a material body) consisting of numberable space-points, (a material body) consisting of innumerable space-points, (material body) consisting of infinite number of space-points

This is the *khamdha* as substance-potential, which is non-sentient

64 Then what is the *khamdha* as substance-potential, which is a mixture (of the sentient and the non-sentient)? The *khaṃdha* as

1 That is, the soul which has taken the shape of a horse As the soul has extension in space, it is conceived as a *skamdha* composed of innumerable space-points

2 The *MJV* edition and the Commentary, p 35 B, does not include the word *gamdhavvakhamdha* in the text The Commentary says that sometimes *gandharvaskandha* and the like are included in the text It also adds *Pasu-pasaya vihaga-vānarakhamdhetti kvacid dṛśyate*, that is in some versions the conglomerates of goat, spotted antelope, bird and monkey are found

3 The word *paesa* (Skrt. *pradeśa*) means a space point occupied by an atom.

substance-potential, which is a mixture (of the sentient and the non-sentient) is stated to be manifold, viz the vanguard troop (*khaṃdha*) of an army (composed of elephants, horses, chariots, infantry and various weapons), the intermediate troop of any army, and the rear troop of an army This is the *khamdha* as substance-potential, which is a mixture (of the sentient and the non-sentient)

65 Or, the *khamdha* as substance-potential other than the body of the knower and the body of the competent person, is stated to be threefold, viz (i) complete *khamdha*, (ii) incomplete *khaṃdha*, and (iii) *khamdha* composed of many substances

66 Then what is a complete *khamdha* ? The complete *khamdha* is (the same as described in *sutta* No 62, viz) the horse-conglomerate, the elephant-conglomerate, up to bull-conglomerate

This is the complete *khamdha*[1]

67 Then what is an incomplete *khamda* ? An incomplete *khamdha* is the *khamdha* of material body consisting of two space-points and so on, (as described in *sutta* No 63) , or a material body consisting of infinite number of space-points

This is the incomplete *khamdha*[2]

68 Then what is *khamdha* composed of many substances ? A *khamdha* composed of many substances is what is devoid (of sentience) in part (that is, nail, tooth, hair, etc) or is full (of sentience) in part (that is, back, belly, leg, etc)

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1 According to the present Commentary, p 37A, the *sacittakhamdha* (vide *sutta* No 62) stands for the pure soul, but the *krtsnaskandha* stands for soul and body together Taking the word '*krtsna*' as meaning *absolutely* full and complete, the commentator discusses the different volumes of the bodies of a horse and an elephant He asserts that as the number of *pradeṣas* in the soul of a horse is equal to the number of *pradeśas* in the soul of an elephant, both the horse and elephant are *krtsna* and as such there is no relative difference of magnitude The *pradesas* of their bodies also make no difference because the total of the *jīvapradeśas* and *pudgalapradeśas* is always the same in each case Our Commentary, here refers to another view in which the word '*sacitta*' is taken to mean 'the soul and body together', the *krtsna*' to mean only soul which is a complete and indivisible entity This explanation is rejected by our commentator as uncalled for But to us, that appears to be more cogent because the word '*sacitta*', on the face of it, implies the body and soul together Mo e-over the word '*krtsna* gives an impression of an entity which is a complete and indivisible whole — a characteristic which is satisfied by the soul-substance

2 This *sutta* means that a material body consisting of two space points, for instance, is incomplete compared with a material body consisting of three space-points, and so on

This is the *khaṃdha* composed of many substances This is the *khaṃdha* as substance-potential, other than the body of the knower and the body of the competent person This is the *khaṃdha* as substance-potential, without scriptural knowledge This is the *khaṃdha* as substance-potential

69 Then what is the *khaṃdha* as essence ? The *khaṃdha* as essence is stated to be twofold, viz (i) with scriptural knowledge, and (ii) without scriptural knowledge

70 Then what is the *khamdha* as essence, with scriptural knowledge ? The *khamdha* as essence, with scriptural knowledge, is the knower who is attentive (to that meaning of '*khamdha*') This is the *khaṃdha* as essence, with scriptural knowledge

71 Then what is the *khamdha* as essence, without scriptural knowledge ? The *khamdha* as essence, without scriptural knowledge, is obtained by the (correlated) unity of the collection of the sum of the six chapters, viz *Sāmāia*, etc —(which is called the *Āvassagasuyakhamdha*, (i e) *bhāvakhamdha*

This is the *khamdha* as essence, without scriptural knowledge This is the *khamdha* as essence

72 Of that, these are the synonymous names composed of different accented vowels and different consonants as (mentioned in the following verse)

gaṇa (group or tribe), *kāya* (body), *nikāya* (class), *khaṃdha* (aggregate), *vagga* (company), *rāsi* (heap) and *puṃja* (mass), *piṃḍa* (clod) and *niyara* (collection), *saṃghāya* (close union), *ākula* (congregation) and *samūha* (gathering)—these are the synonyms of *bhāvakhaṃdha* //5//

This is the *khaṃdha*

[Sutta 73: The topics of the Āvassaga]

73 Of the *Āvassaga*, these are the topics (as mentioned in the following verse)

(i) *sāvajja-joga-virati*—abstinence from (all) blameworthy actions (such as killing of living beings etc , which are included in the first chapter called '*Sāmāiya*'),

(ii) *ukkittana*—praising (of the twenty-four *Tīrthaṃkaras*, in the second chapter called '*Cauvīsatthava*), and

(iii) *gunavao padivatti* —offering of homage to the venerable (in the third chapter called '*Vamdanaya*'),

(iv) *khaliassa niṃdanā*—deprecation of transgressions (in the fourth chapter called '*Padikkamana*'),

(v) *vanaligicchā*—healing of sores (in the fifth chapter called '*Kāussagga*'), and

(vi) *gunadhāranā*—cultivation of good virtues (in the sixth chapter called '*Paccakkhāna*') //6//

[Sutta 74 The chapters of the Āvassaga]

74 (Verse) This is the condensed meaning of the *Āvassaga*, stated in brief Henceforward, I shall, again, enumerate the chapters one by one //7// Thus,

1 *Sāmāiya*, 2 *Cauvīsatthava*, 3 *Vamdanaya*
4 *Padikkamana*, 5 *Kāussagga*, 6 *Paccakkhāna*

[Sutta 75 · Enumeration of the names of the Doors of Disquisition]

75 There, the first chapter is (called) Sāmāiya (And) it has these four doors of disquisition (*anuogaddāra*), viz

1 *uvakkama* (introduction by collecting together materials from distance and arranging them in order to make the *nikkheva* of the topic possible, initial study, world view),

2 *nikkheva* (assignment by name, arbitrary attribution, and so on),

3 *anugama* (exposition in accordance with the context),

4 *naya* (partial exposition of particular aspects from relevant standpoints)

[Suttas 76-91 The Door of Disquisition called Uvakkama]

76 Then what is the *uvakkama*? The *uvakkama* is stated to be sixfold, viz

(i) *uvakkama* as name,
(ii) *uvakkama* as arbitrary attribution,
(iii) *uvakkama* as substance potential,
(iv) *uvakkama* of land,
(v) *uvakkama* of time,
(vi) *uvakkama* as essence

77 The name and arbitrary attribution are already explained (in *sutta* No 10 and 11 in connection with *Āvassaya*)

78 Then what is the *uvakkama* as substance-potential? The *uvakkama* as substance-potential is stated to be twofold, viz (i) with scriptural knowledge and (ii) without scriptural knowledge up to

then what is the *uvakkama* as substance-potential other than body of the knower and the competent person? The *uvakkama* as substance-potential other than body of the knower and the competent person is stated to be threefold, viz (i) sentient, (ii) non-sentient, and (iii) (sentient and non-sentient) mixed together

79 Then what is the *uvakkama* as substance-potential, which pertains to sentient (object)? The *uvakkama* as substance-potential, which pertains to sentient (object), is stated to be threefold, viz

(i) pertaining to biped beings (as dancer, singer, etc),

(ii) pertaining to quadruped beings (as horse, elephant, etc), and

(iii) pertaining to beings without foot (as mango tree, etc),

each of which is, again, stated to be twofold, viz

(a) in embellishment (*parikamma*, by producing special qualities in the thing),

(b) in destruction of the thing

80 Then what is the *uvakkama* pertaining to biped beings? (The *uvakkama*) pertaining to biped beings relates to such biped beings as actors, dancers, rope dancers, wrestlers, boxers, jokers, story tellers, jumpers or swimmers, singers (playing *rasa*), fortune-tellers, acrobats, mendicants (who get alms by showing picture, etc, in hand), (beggars who play on) the musical instrument known as *tūna*, lute players, (beggars who carry) baggages slung at the end of a wooden pole (*kāya*), and bards

This is the *uvakkama* pertaining to biped beings [1]

81 Then what is the *uvakkama* pertaining to quadruped beings? (The *uvakkama*) pertaining to quadruped beings (referes to that) of horses, elephants, and so on

This is the *uvakkama* pertaining to quadruped beings [2]

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1 A very interesting feature of *upakrama*, the first door of explanation should be noticed here in connection with *dravyopakrama* The Commentary, p 41 A B, explains *dravyopakrama* as *dravyasya upakramanam*, for instance, the embellishment of an actor or dancer (which is a *dravya*) by special ways and means such as ghee and the like in order to make them fit for their profession Such embellishment is a kind of *parikarma* The destruction of a thing (*vastuvināśa*) is also given as a kind of *dravyopakrama* The *dravyopakrama* as described in the *sutta* No 79 is to be understood in these two senses, viz *parikarma* (that is, embellishment, decoration or nourishment of a person or a thing) and *vastuvināsa* (that is, destruction of a person or a thing)

2 The *uvakkama* of quadruped animals stands for their special training or their destruction by means of weapons

82 Then what is the *uvakkama* pertaining to beings without foot? (The *uvakkama*) pertaining to beings without foot (refers to that) of mango fruit or tree, hog plum and so on

This is the *uvkkama* pertaining to beings without foot[1]

This is the *uvakkama* as substance-potential which pertains to sentient (objects)

83 Then what is the *uvakkama* as substance-potential, of what is non-sentient? The *uvakkama* as substance-potential, of what is non-sentient is (illustrated by *parikamma*) of sugar, etc, of molasses, etc, of sugar candy, etc

This is the *uvakkama* as substance-potential, of what is non-sentient[2]

84 Then what is the *uvakkama* as substance-potential, of (the sentient and the non-sentient) mixed together? The *uvakkama* as substance potential, of (the sentient and the non-sentient) mixed together is (illustrated by) the same horse etc (mentioned in *sutta* No 81) decorated with *thāsaga* (bubble-shaped ornament), necklace of bulls, and so on

This is the *uvakkama* as substance-potential, of (the sentient and the non sentient) mixed together This is the *uvakkama* as substance-potential, other than body of the knower and the competent person This is the *uvakkama* as substance-potential, without scriptural knowledge This is the *uvakkama* as substance-potential

85 Then what is the *uvakkama* of land? The *uvakkama* of land consists in making the land fit (to sow seeds) by plough and light stick (to cut grasses), and so on

This is the *uvakkama* of land[3]

86 Then what is the *uvakkama* of time? The *uvakkama* of time is the ascertainment of the hour (of the day) done by means of tubular vessel and the like

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1 Here *parikamma* consists in creating a special quality in them, so that those trees could age, or those fruits ripen prematurely The act of cutting them in order to destroy them is also included in the *uvakkama* of trees and fruits

2 Here *parikamma* consists in creating special qualities of sweetness, etc, in material such as sugar, etc The *vatthuvināsa* consists in their destruction

3 *Khetta* generally means 'agricultural field The *uvakkama* as embellishment of such field is effected by cultivating it by means of plough before sowing seeds Another aspect of *uvakkama* is *vatthuvināsa*, which is done by keeping elephants in the field, the excreta of elephants being considered harmfull to the fertility of the soil

This is the *uvakkama* of time [1]

87 Then what is the *uvakkama* as essence ? The *uvakkama* as essence is stated to be twofold, viz (i) with scriptural knowledge, and (ii) without scriptural knowledge

88 (Then what is) the *uvakkama* as essence, with scriptural knowledge ? The *uvakkama* as essence, with scriptural knowledge, is the knower (of the meaning of the word *uvakkama*) who is consciously attentive (to the word *uvakkama*) (This is the *uvakkama* as essence, with scriptural knowledge)

89 (Then what is) the uvakkama as essence, without scriptural knowledge ? The *uvakkama* as essence, without scriptural knowledge, is stated to be twofold, viz (a) meritorious (*pasattha*), and (b) non-meritorious (*apasattha*)

90 (Then what is) the *uvakkama* as essence, (without scriptural knowledge), which is non-meritorious ? (The *uvakkama* as essence, without scriptural knowledge, which is non-meritorious is illustrated in the stories) of a *Brāhmanī*[2] (wife of *brāhmana*), a prostitute, a minister, and so on (who ascertained the predilections or intentions of the son-in-law, the princely paramours, and the like by their activities) (This is the *uvakkama* as essence which is non-meritorious)

91 (Then what is) the *uvakkama* as essence, (without scriptural knowledge), which is meritorious ? The *uvakkama* as essence, (without scriptural knowledge), which is meritorious, is (illustrated in case of disciples, etc , ascertaining the wishes) of the teacher, etc (This is the *uvakkama* as essence which is meritorious This is the *uvakkama* as essence, without scriptural knowledge This the *uvakkama* as essence [3]

1 Here *parikamma* aspect of *uvakkama* means the determination or measure of time by means of a metal tube or pivot shadow or movement of stars at night The *vatthuvināsa* aspect of *uvakkama* in this case, is exemplified by occasional natural catastrophe on account of stellar movement

2 For Prakrit word, *dodini*, there is no equivalent Sanskrit word We depend on the Commentary, p, 44 B

3 While explaining *no āgamato bhāvovakkama*, the Commentary, pp 44 B–46 A, says that the word '*bhāva* here means '*abhiprāya*', that is, the intention, liking or predilection, and '*uvakkama* means *upakramana*, that is, correct knowledge The correct knowledge is '*praśasta*', that is, meritorious, when it leads to spiritual elevation It is *aprasasta*, that is, non meritorious when it further the worldly end The Commentary here raises a pertinent question The *bhāvovakkama* serves a useful purpose by conferring an advantage—may it be worldly or spiritual—no such purpose is served by the *uvakkama* as *nāma*, *thavanā*, *davva*, etc In reply, it is asserted that the disciple should know many things in order to efficiently serve his teacher or the order of monks of which he is a member His knowledge about food, drink, robe, utensils, medicine, agriculture, astronomy and so on is useful The scripture should

[Suttas 92-533 : Another view of the Door of Disquisition called uvakkama]

92 Or, the *uvakkama* is stated to be sixfold, viz

(i) *ānupuvvī* (serial),
(ii) *nāma* (name),
(iii) *pamāna* (standard),
(iv) *vattavvayā* (precept),
(v) *atthāhigāra* (purview of the topics),
(vi) *samoyāra* (compatible inclusion) [1]

[Suttas 93-207 . The door of āṇupuvvī—a variety of the Door of Disquisition called uvakkama

93 Then what is the serial (*ānupuvvī*)? The serial is stated to be tenfold, viz

(i) the serial as name (*nāmānupuvvī*),
(ii) the serial as arbitrary attribution (*thavanānupuvvī*),
(iii) the serial as substance potential (*davvānupuvvī*),
(iv) the serial of space-parts (*khettānupuvvī*),
(v) the serial of time (*kālānupuvvī*),
(vi) the serial of proclamation (*ukkittanānupuvvī*),
(vii) the serial of counting (*gananānupuvvī*),
(viii) the serial of configuration (*saṃthānāṇupuvvī*),
(ix) the serial of the correct behaviour of monks (*sāmāyāriy-āṇupuvvī*),
(x) the serial of states or modes (*bhavānupuvvī*)

94-95 [2] The (serial as) name and arbitrary attribution have been explained (in *sutta* No 10 and 11)

— provide an opportunity to the disciple to learn these subjects during the courses of studies he was required to undertake during his career as student and teacher This appears to be the reason why the Jaina philosophers explain, under *nikṣepa* and *naya*, all possible questions relating to subjects which sometimes appear to be irrelevent and remotely connected with the subjects in point Sometimes subjects are discussed in order to maintain symmetry of treatment, for instance, *nāmovakkama* and *thavanovakkama* are explained, even though they are not useful in the present context The Commentary indeed concedes that the whole discussion of *uvakkama*, made so far, is not useful, though asserting that it would be of use in other contexts The Commentary now introduces the fresh discussion of *uvakkama* which it characterizes as scholastic as distinguished from the foregoing discussion which is only popular according to it

1 For 'Compatible inclusion', we shall sometimes use simply 'compatible' and sometimes simply 'inclusion' the implication being the same in both cases, the difference being only on emphasis

2 The passage that follows is according to the footnote 3 on p 75 of MJV edition

Then what is the serial as substance-potential ? The serial as substance-potential is stated to be twofold, viz (i) with scriptural knowledge, and (ii) without scriptural knowledge

Then what is the serial as substance-potential, with scriptural knowledge ? The serial as substance-potential, with scriptural knowledge, is concerned with a person by whom the treatise (dealing with) 'serial' has been studied (from beginning to end), retained (in mind), controlled, measured, controlled perfectly (as described in *sutta* No 14), and not no account of his thinking (of the meaning of the treatise) Why is it so ? Because *davva* stands for the absence of attention

(Now the issue is considered through the *nayas* or standpoints) According to (the standpoint of) *negama*, a person without attention (or active thinking of serial) is one serial as substance-potential, with scriptural knowledge (as described in *sutta* No 15) (According to the standpoints of the three *saddanayas*), a knower without attention is unreal Why is it so ? Because if a person is knower, he cannot be without attention Again, if he is without attention, he cannot be the knower Therefore there cannot be the serial as substance-potential, with scriptural knowledge

This is the serial as substance-potential, with scriptural knowledge

Then what is the serial as substance potential, without scriptural knowledge ? The serial as substance potential, without scriptural knowledge, is stated to be threefold, viz

(i) the serial as substance-potential (namely) body of the knower,

(ii) the serial as substance-potential (namely) body of the competent person,

(iii) the serial as substance-potential, other than the body of the knower and the body of the competent person

Then what is the serial as substance-potential (namely) body of the knower ? (The serial as substance-potential (namely) body of the knower is) such a body of the knower who knows the purview of the meaning of the treatise '*ānupuvvī*'—the body which is devoid (of consciousness and has reached the state of unconsciousness), has seceded from breath), has been made separate (from breath), and has left nourishment, the rest is to be spoken of as in the case of *Āvassaya* as substance-potential (in *sutta* No 17), This is the serial as substance-potential (namely) the body of the knower

Then what is the serial as substance-potential (namely) body of the competent person ? The serial as substance-potential (namely) body of the competent person is (the body of) a soul which has come out of womb through birth (will study), The rest is as in the case of *Āvassaya* as substance-potential (in *sutta* No 18)

This is the serial as substance potential (namely) body of the competent person

Then what is the serial as substance-potential, other than the body of the knower and the body of the competent person ? The serial as substance-potential, other than the body of the knower and the body of the competent person, is stated to be twofold, viz.

(a) (the serial which is) arranged (traditionally),

(b) (the serial which is) not-arranged (traditionally)[1]

96 Of them, what is (traditionally) arranged serial is to be postponed (for discussion afterwards *sutta* No 131, because it is to be discussed only briefly)

97 Between them what is not-arranged (traditionally) is stated to be twofold, viz

(i) according to the standpoints of *negama* and *vavahāra*, and

(ii) according to the standpoint of *saṃgaha*[2]

98 Then what is the not-arranged serial as substance-potential, according to (the standpoints of) *negama* and *vavahāra* ? The not-arranged serial as substance potential, according to (the standpoints of) *negama* and *vavahāra* is stated to be fivefold, viz

(i) the enunciation of (the relation between) meaning and word (*saṃjñin* and *saṃjñā*),

1 The words are '*uvaṇihiyā*' (Skt *aupanidhikī*) and '*anovaṇihiyā*' (Skt *anaupanidhiki*) *Aupanidhikī* means a serial arranged according to some principle, that is, systematically or traditionally (translated as *arranged*), the opposite of *aupanidhikī* is *anaupanidhikī* (translated as *not-arranged*)

2 Though there are seven *nayas* in all, the present discussion is confined to only three *nayas*—*negama*, *vavahāra* and *saṃgaha* devided into two groups, the first group comprising the first two *nayas* and the second comprising the *saṃgaha naya* Of the seven *nayas*, the *negama*, *vavahāra* and *saṃgaha* are called *dravyāstika nayas* because they take note of only the substance aspect of reality, and the other four are mainly concerned with the transitory or phenomenal phases of it Now as the present text is concerned with *dravya-upakrama*, it is but proper that the problem should be discussed from the standpoints which are *dravyāstika* Among the *dravyāstika-nayas*, again, the *negama* and *vavahāra* are *aviśuddha* and *saṃgaha* is *viśuddha* And this justifies the above mentioned grouping of *negama* and *vavahāra* together in one group and *saṃgaha* in another.

(ii) the enumeration of divisions,

(iii) the illustation of divisions,

(iv) the compatible inclusion,

(v) the consideration (through the doors (vide *sutta* No 105) of exposition)

99 Then what is the enunciation of (the relation between) meaning and word, according to (the standpoints of) *negama* and *vavahāra* ? The enunciation of meaning and word, according to (the standpoint of *negama* and *vavahāra* is (as follows)

A serial triad (body composed of three space-points), a serial tetrad (body composed of four space-points), (up to) a serial decad (body composed of ten space-points), a serial body composed of numerable space-points, a serial myriad (body composed of innumerable space-points, a serial body composed of infinite space-points (one single) material atom which is a non-serial and a duad (body composed of two space-points) which is unspeakability (as serial or non serial)[1], many serial triads, (up to) many serials (each) composed of infinite space-points, many non serials (each) consisting of (one single) material atom, and many unspeakabilities (each) consisting of a duad

This is the enunciation of meaning and word, according to (the standpoints of) *negama* and *vavahāra*

100 What is the purpose of the enunciation of meaning and word, according to (the standpoints of) *negama* and *vavāhara* ? (The reply is) Through this enunciation of meaning and word, according to (the standpoints of) *negama* and *vavahāra*, the enumeration of divisions is, indeed, made

101 Then what is the enumeration of divisions, according to (the standpoints of) *negama* and *vavahara*? The enumeration of divisions, according to (the standpoints of) *negama* and *vavahāra* is (as follows)

101 [1] (i) There is a serial, (ii) there is a non-serial, (iii) there is an unspeakability, (iv) there are many serials, (v) there are many non-serials, (vi) there are many unspeakabilities

101 [2]. Or (i) There is a serial and a non-serial, or (ii) there is a serial and many non serials, or (iii) there are many serials and non-serials, or, (iv) there are many serials and many non-serials Or, again, (i) there is a serial and an unspeakability, or (ii) there is a serial and many unspeakabilities, or (iii) there are many serials and

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1 A serial must have at least three components--beginning, end and middle There cannot be a serial without these three constituents A monad therefore is not a serial, nor is so a duad which is called unspeakable, being incapable of being spoken of as a serial or a non serial (which is a monad).

an unspeakability, or (iv) there are many serials and many unspeakabilities Or, again, (i) there is a non-serial and an unspeakability, or (ii) there is a non-serial and many unspeakabilities, or (iii) there are many non-serials and an unspeakability, (iv) there are many non-serials and many unspeakabilities

101 [3] Or (i) there is a serial, a non-serial and an unspeakability, or (ii) there is a serial, a non-serial and many unspeakabilities, or (iii) there is a serial, many non-serials and an unspeakability, or (iv) there is a serial, many non-serials and many unspeakabilities, or (v) there are many serials, a non-serial and an unspeakability, or (vi) there are many serials, a non-serial and many unspeakabilities, or (vii) there are many serials, many non-serials and an unspeakability, or (viii) there are many serials, many non-serials and many unspeakabilities These are the eight divisions (each composed of three viz serial, non-serial and unspeakability, each taken as singular or plural)

Thus there are twenty six divisions in all

This is the enumeration of divisions, according to (the standpoints of) *negama* and *vavahāra*

102 What is the purpose of this enumeration of divisions, according to (the standpoints of) *negama* and *vavahāra*? (The reply is), Through this enumeration of divisions, according to (the standpoints of (*negama* and *vavahāra*, the illustration of divisions is, indeed, made

103 Then what is the illustration of divisions, according to (the standpoints of) *negama* and *vavahāra*? The illustration of divisions, according to (the standpoints of) *negama* and *vavahāra* is (as follows)

103 [1] (i) There is a serial triad , (ii) there is a non-serial consisting of (one single) material atom, (iii) there is a duad which is an unspeakability, (iv) there are many serial triads, (v) there are many non-serials, each consisting of (one single) material atom, (vi) there are many duads, each of which is an unspeakability

103 [2] [1]Or, (i-iv) there are four divisions (obtained by combination) of serial triad (one or many) and non-serial (one or many) consisting of (one single) material atom Or, (v-viii) there are four divisions (obtained by combination) of serial triad (one or many) and duad (one or many) which is unspeakability. Or (ix-xii) there are

1. The following is according to the footnote 5 on p 77 of the MJV edition with expansion of the last eight *bhangas* in 103 (c) which is according to the MJV edition,

four divisions (obtained by combination) of non-serial (one or many) consisting of (one single) material atom and duad (one or many) which is unspeakability

103 [3] Or, (i) (there is a division of) a serial triad, a non-serial consisting of (one single) material atom and a duad which is unspeakability, or (ii) (there is a division of) a serial triad, a non-serial consisting of (one single) material atom, and many duads each of which is an unspeakability, or (iii) (there is a division of) a serial triad, many non-serials, each consisting of (one single) material atom, and a duad which is an unspeakability, or (iv) (there is a division of) a serial triad, many non-serials, each consisting of (one single) material atom, and many duads, each of which is an unspeakability, or (v) (there is a division of) many serial triads, a non-serial consisting of (one single) material atom, and duad which is unspeakability, or (vi) (there is a division of) many serial triads, a non-serial consisting of (one single) material atom, and many duads, each of which is an unspeakability, or (vii) (there is a division of) many serial triads, many non-serials, each consisting of (one single) material atom, and a duad which is unspeakability, or (viii) (there is a division of) many serial triads many non-serials, each consisting of (one single) material atom, and many duads, each of which is an unspeakability, This is the illustration of divisions, according to (the standpoints of) *negama* and *vavahara*

104 Then what is the compatible inclusion? The compatible inclusion is (stated as follows)

104 [1] Where do the serial substances exist compatibly, according to (the standpoints of) *negama* and *vavahāra*? Do they exist compatibly with the serial substances? Do they exist compatibly with the non-serial substances? Do they exist compatibly with the unspeakable substances? (In reply, it is said that) according to (the standpoints of) *negama* and *vavahara*, the serial substances exist compatibly with the serial substances, and do not exist compatibly with the non-serial substances, nor do they exist compatibly with the unspeakable substances

104 [2] Where do the non serial substances exist compatibly, according to (the standpoints of) *negama* and *vavahāra*? Do they exist compatibly with the serial substances? Do they exist compatibly with the non-serial substances? Do they exist compatibly with the unspeakable substances? (In reply, it is said that) according to (the standpoints of) *negama* and *vavahāra*, (the non serial substances) do not exist compatibly with the serial substances, (but) do exist compatibly with the non-serial substances, (and) do not exist compatibly with the unspeakable substances

104 [3] Where do the unspeakable substances exist compatibly, according to (the standpoints of) *negama* and *vavahāra*? Do they exist compatibly with the serial substances? Do they exist compatibly with the non-serial substances? Do they exist campatibly with the unspeakable substances? (In reply, it is said that) according to (the standpoints of) *negama* and *vavahāra*, (the unspeakable substances) do not exist compatibly with the serial substances, nor do they exist compatibly with the non-serial substances, but they exist compatibly with the unspeakable substances

This is the compatible inclusion

105 Then what is the consideration (through the doors of exposition)? The consideration (through the doors of exposition) is stated to be ninefold as (in the following verse)[1]

(i) ascertaining whether the word stands for something real, and
(ii) the numerical measurement,
(iii) the place (where a thing exists), and
(iv) (the range of) tactile contact,
(v) the duration, and
(vi) the interval (of time),
(vii) the spatial part (occupied),
(viii) the mode or state (of the substance), and
(ix) (comparison of the aspect of being) less or more (in number) //8//

106 [1] Do the serial substances (such as the triads and the like which constitute the denotation of the word 'serial substances') exist or not exist, according to (the standpoints of) *negama* and *vavahāra*? (The reply is that they) exist necessarily

106 [2] Do the non-serial substances exist or not exist, according to (the standpoints of) *negama* and *vavahāra*? (The reply is that they) exist necessarily

106 [3] Do the unspeakable substances exist or not exist, according to (the standpoints of) *negama* and *vavahāra*? (The reply is that they) exist necessarily

107 [1] According to (the standpoints of *negama* and *vavahāra*, are the serial substances numerable or innumerable or infinite (in number) ?

1 Cf *Tattvārthasūtra*, I 8

107 [2]. (They are) neither numerable nor innumerable, but (they are) infinite. Similarly, the (other) two (viz the non-serial substances and the unspeakable substances are to be spoken of as infinite) [1]

108 [1] In what part of the world, do, according to (the standpointss of) *negama* and *vavahāra*, the serial substances exist? (Do they exist) in the numerablth part, or in the innumerablth part, or in many numerablth parts, or in many innumerablth parts (of the world), or in all (parts of the) world? (The reply is that) in respect of one substance, (that is, one material body), it can exist in the numerablth part, or can exist in the innumerablth part, or can exist in many numerablth parts, or can exist in many innumerablth parts (of the world), or can exist in the whole world In respect of many substances (that is, many material bodies), they can exist necessarily in all (that is, each part of the) world (inhabited space)

108 [2]. Do according to (the standpoints of) *negama* and *vavahāra*, there exist the non serial substances in the numerablth part of the world (as in 108 [1], or in all (parts of the) world? (The reply is that) in respect of one substance (that is, one material atom), it cannot exist in the numerablth part, can exist in the innumerablth part, cannot exist in many numerablth parts cannot exist in many innumerablth parts, and cannot exist in all (parts, that is, whole of the) world In respect of many substances (that is, material atoms), they can exist necessarily in all (that is, each part of the) world

108 [3] Similarly, the unspeakable substances also (are to be spoken of)

109 [1] Do, according to (the standpoints of) *negama* and *vavahāra*, the serial substances touch the numerablth part or the innumerablth part or many numerablth parts or many innumerablth parts of the world or all (parts of) the world? (The reply is that) in respect of one substance, they (any of them) touch the numerablth part of the world, (up to) touch all (parts of) the world In respect of many substances, they necessarily touch all (parts of) the world

1 It has been said that there are infinite number of material monads, duads, triads, etc, in the world The Commentary, p 55 A, explains that though the number of *pradeśas* in the *loka* are stated to be only *asaṃkheya*, there is no difficulty in admitting an infinite number of monads, duads, triads, etc, filling up the *loka* The transformations of matter are unthinkable It is found that even the small space covered by a room can contain any number of lamps, each spreading through the whole space of the room So there is no contradiction in admitting more than one material atom residing in the same space-point at the same time.

109 [2]. Do, according to (the standpoints of) *negama* and *vavahāra*, the non-serial substances touch the numerablth part of the world, (up to) touch all (parts of) the world ? (The reply is that) in respect of one substance, they (any of them) do not touch the numerablth part, do touch the innumerablth part, do not touch many numerablth parts, do not touch many innumerablth parts, and do not touch all (parts of) the world In respect of many substances, they necessarily touch all (parts of) the world

109 [3]. Similarly, the unspeakable substances are to be spoken of

110 [1] (Regarding duration, it is asked) how long according to (the standpoints of) *negama* and *vavahāra*, do the serial substances endure in time ? (The reply is that) in respect of one substance, they (any of them) endure for one instant *(samaya)* in the minimum and for innumerable (instants of) time in the maximum In respect of many substances, they necessarily endure for all the time

110 [2] Similarly, the two (viz the non-serial substances and the unspeakable substances are also to be spoken of)

111 [1] (Regarding the interval of time, it is asked) how long, according to (the standpoints of) *negama* and *vavahāra*, is the interval of the serial substances in time ? (The reply is that) in respect of one substance, it is one instant in the minimum and infinite time in the maximum In respect of many substances there is no interval

111 [2] How long, according to (the standpoints of) *negama* and *vavahāra*, is the interval of the non serial substances in time ? (The reply is that) in respect of one substance, it is one instant in the minimum and innumerable (instants of) time in the maximum In respect of many substances, there is no interval

111 [3] How long, according to (the standpoints of) *nagama* and *vavahāra*, is the interval of the unspeakable substances in time? (The reply is that) in respect of one substance, it is one instant in the minimum and infinite time in the maximum In respect of many substances, there is no interval

112 [1] (Regarding the spatial part occupied, it is asked). In how many parts, according to (the standpoints of) *negama* and *vavahāra*, of the remaining substances (that is, the non-serial and the unspeakable) can the serial substances exist? Can they exist in the numerablth part,

(or) in the innumerablth part, (or) in many numerablth parts, (or) in many innumerablth parts? (The reply is that) they cannot exist in the numerablth part, nor in the innumerablth part, nor in many numerablth parts, (but) they can necessarily exist (only) in many innumerablth parts [1]

112 [2] In how many parts, according to (the standpoints of) *negama* and *vavahāra*, of the remaining substances (that is, the serial and the unspeakable) can the non-serial susbtances exist? Can they exist in the numerablth part, (or) in the innumerablth part, or in many numerablth parts, (or) in many innumerablth parts? (The reply is that) they cannot exist in the numerablth part, (but) can exist in the innumerablth part, cannot exist in many numerablth parts, nor in many innumerablth parts

112 [3] Similarly, the unspeakable substances also (are to be spoken of)

113 [1] (Regarding the mode or state, it is asked) In what state, according to (the standpoints of) *negama* and *vavahāra*, do the serial substances exist? Can they exist in the state of rise (of *karman*), or in the state of subsidence (of *karman*), or in the state of destruction (of *karman*), or in the state of subsidence-cum-destruction (of *karman*), or in the state of innate change (*pariṇāma*), or in the state which is a mixture (of the above mentioned states)? (The reply is that) they can necessarily exist in the state of innate change (*pariṇāma*) which has beginning (in time) [2]

113 [2]. Similarly, the non-serial substances and the unspeakable substances are also to be spoken of

1 The Commentary p 60 A, explains that the number of the serial substances is innumerable times greater than the number of monads and duads combined together It quotes a scriptural text in suppprt of this calculation The expression *asaṃkhejjesu bhāge u* apparently means 'in many innumerablth parts (of the remaining substances)' Thus explained, the text will mean that if the total number of the remaining substances is hypothetically one hundred, the number of the serial substances will be hypothetically only eighty (*śatasyāśītir va*) But this apparent meaning is not acceptable on account of its conflict with the other scriptural text quoted by the Commentary

2 *Pariṇāma* means the change of the substance assuming different forms This change is of two kinds, viz (i) with beginning and (ii) without beginning. The change of the material substances (*pudgala*) as monad, duad, triad, etc, has always a beginning, while that of the non-material substances, like *dharma*, *adharma*, etc,, is without beginning

114 [1]. (About the comparison of the aspect of being less or more in number, it is said) which according to (the standpoints of) *negama* and *vavahāra*, O Lord, of these—serial substances, non-serial substances, and unspeakable substances,—are, between themselves, (comparatively) less, more, equal and extra-plus, in respect of substance, space-point and substance-cum-space-point ?

According to (the standpoints of) *negama* and *vavahāra*, O Goyama, the unspeakable substances are the least of all, in respect of substance, the non-serial substances are extra-plus (in number), in respect of substances, and the serial substances are innumerable times greater (in number), in respect of substance

114 [2] According to (the standpoints of) *negama* and *vavahāra*, in respect of space-point, the non-serial substances are the least of all, because of their being devoid of space-point, the unspeakable substances are extra-plus (in number), in respect of space-point[1], the serial substances are infinite times (greater than the unspeakable substances), in respect of space-point

114 [3] (Now) in respect of substance and space-point (jointly), (it is said that) the unspeakable substances are the least of all, in respect of substances, the non-serial substances are extra-plus, in respect of substances and (on account of) their being devoid of space-point, the unspeakable substances are extra-plus, in respect of space-point (in comparison with the non-serial substances), the serial substances are innumerable times (greater in number than the unspeakable substances), in respect of substance, the same, in respect of space-point, are infinite times (greater in number than the unspeakable substances).[2]

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1 It should be noted here that 'in respect of substances', as distinguished from 'in respect of space point' means 'so far as the substance units are concerned' The number of material monads in the world is extra-plus in comparison with the number of duads, so far as the substance-units are concerned But, so far as the number of space-points occupied by the monad and the duad substances are greater in number than the monad substances, because if the ratio of monads and duads as substance units is 100 60, the ratio of the space points occupied by them is 100 120, (*avaktavyakadravyāni pradeśārthatayā 'nānupūrvīdravyebhyo viśeṣādhikāni, yataḥ kilāsatkalpanayā avaktavyakadravyāṇām ṣaṣṭiḥ anānupūrvīdravyāṇāṃ tu śatam, tato dravyārthatāvicāre etānītarāpekṣayā viśeṣādhikānyuktāni, atra tu pradeśārthatāvicāre' nānupūrvīdravyāṇām niṣpradeśatvāt tad eva śatam avasthitam, avaktavyakadravyāṇāṃ tu iha pratyekam dvipradeśatvād dviguṇitānāṃ viṃśatyuttaraṃ pradeśaśataṃ iti teṣāṃ itarebhyaḥ pradeśārthatayā viśeṣādhikatvaṃ bhāvanīyam* (Commentary, p 62 A).

2 The Commentary (p 62) here raises a question as to the necessity of considering the question of number (as less or more) jointly in respect of substance-units and space points In fact, no new information is apparently provided

This is the consideration (through the doors of exposition). This is the not-arranged serial as substance-potential according to (the standpoints of) *negama* and *vavahāra*

115 Then what is the not-arranged serial as substance-potential according to (the standpoint of) *saṃgaha* ? The not-arranged serial as substance-potential according to (the standpoint of) *saṃgaha* is stated to be fivefold, viz

(i) the enunciation of (the relation between) meaning and word,

(ii) the enumeration of divisions,

(iii) the illustration of divisions,

(iv) the compatible inclusion,

(v) the consideration (through the doors of exposition)

116 Then what is the enunciation of (the relation between) meaning and word according to (the standpoint of) *samgaha* ? The enunciation of meaning and word according to (the standpoint of) *samgaha* is (as follows)

A serial triad (body composed of three space-points), a serial tetrad (up to) a serial decad, a serial body composed of numerable space-points, a serial myriad (body composed of innumerable space-points), a serial body composed of infinite space-points, a non-serial (one single) material atom, and the duad which is unspekability [1]

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in the joint consideration The Commentary, however, considers the following statement of the scripture as giving new knowledge of the problem

(i) *aṇāṇupuvvīdavvāiṃ davvaṭṭhayāe apaesaṭṭhayāe visesāhiāiṃ,*

(ii) *āṇupuvvīdavvāiṃ davvaṭṭhayāe asaṃkhejjaguṇāiṃ tāiṃ ceva paesaṭṭhayāe aṇaṃtaguṇāiṃ*

In the first statement, it is clearly laid down that the non-serial substances are extra plus in number in respect of substance-units and as substances devoid of space points Here the two informations which were given separately before are joined together (*dravyārthatayā apradeśārthatayā ca viśiṣṭāny-anānupūrvīdravyāṇi avaktavyakadravyebhyo viśeṣādhikam*)

In the second statement, it is asserted that the serial substances are only *innumerable* times greater in number (than the unspeakable substances) in respect of substance units, but the former are *infinite* times greater in number than the latter, so far as the number of space-points occupied by the two categories of substances are concerned Here also what was stated separately before is mentioned jointly in order to give a comparative estimate

1 From the standpoints of *negama* and *vavahāra*, each triad, tetrad, etc, is considerd to be a separate entity Thus there can be many triads, many tetrads and so on. But according to the standpoint of *samgaha* all triads fall under one class, that is, triad-class, Similar is the case of other serials

This is the enunciation of meaning and word according to (the standpoint of *saṃgaha*.

117 What is the prupose of this enunciation of meaning and word according to (the standpoint of) *saṃgaha* ? (The reply is) through this enunciation of meaning and word according to (the standpoint of) *samgaha*, the enumeration of divisions according to (the standqoint of) *saṃgaha* is indeed, made

118. Then what is the enumeration of divisions according to (the standpoint of) *saṃgaha* ? The enumeration of divisions according to (the standpoint of) *saṃgaha* is (as follows)

There is (i) a serial, there is (ii) a non-serial, there is (iii) an unspeakability, or, there is (iv) a serial and a non-serial, or, there is (v) a serial and an unspeakability, or, there is (vi) a non-serial and an unspeakability, or there is (vii) a serial, a non-serial and an unspeakability Thus there are seven divisions (For such enumeration according to the standpoints of *negama* and *vavahāra*, vide *sutta* No 101)

This is the enumeration of divisions according to (the standpoint of) *saṃgaha*

119 What is the purpose of this enumeration of divisions according to (the stand-point of) *saṃgaha* ? (The reply is) through this enumeration of divisions according to (the stand-point of) *saṃgaha*, the illustration of divisions according to (the stand-point of) *saṃgaha* is indeed made

120 Then what is the illustration of divisions according to (the stand-point of) *saṃgaha* ? The illustration of divisions according to (the stand-point of) *saṃgaha* is (as follows)

There is (i) a serial of triad (body composed of three), there is (ii) a non-serial consisting of (one single) material atom, there is (iii) a duad which is an unspeakability, or, there is (iv) a serial triad and a non-serial consisting of (one single) material atom, or, there is (v) a serial triad and a duad which is an unspeakability, or, there is (vi) a a non-serial consisting of (one single) material atom and a duad which is an unspeakability, or, there is (vii) a serial triad, a non-serial consisting of (one single) material atom, and a duad which is an unspeakability

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such as tetrads, pentads, etc In fact, all serials themselves fall under one common class called 'serial class' according to the standpoint of pure *saṃgaha* (*viśuddhasaṃgrahanayamatena tu sarveṣāṃ tripradeśikādīnām anantānuka-paryantānām skandhānām ānupūrvītvasāmānyavyatirekād vyatireke cānupūrvītvābhā-vaprasaṃgāt sarvāpyekaivānupūrvīti*, Commentary, p 63 B, lines 8-9)

This is the illustration of divisions according to (the stand-point of) *saṃgaha*.

121 Then what is the compatible inclusion according to (the standpoint of) *saṃgaha*? The compatible inclusion according to (the standpoint of) *saṃgaha* is (as follows)

Where, according to (the standpoint of) *saṃgaha*, do the serial substances exist compatibly? Do they exist compatibly with the serial substances? Do they exist compatibly with the non-serial substances? Do they exist compatibly with the unspeakable substances? (The reply is that) according to (the standpoint of) *saṃgaha*, the serial substances exist compatibly with the serial substances, and do not exist compatibly with the non-serial substances, nor do they exist compatibly with the unspeakable substances

Similarly, the other two also exist compatibly with their respective counterparts

This is the compatible inclusion (according to the standpoints of *saṃgaha*)

122 Then what is the consideration (through the doors of exposition)? The consideration is stated to be eightfold as (in the following verse)

(i) ascertaining whether the word stands for something real, and
(ii) the numerical measurement,
(iii) the place (where a thing exists), and
(iv) (the range of) tactile contact,
(v) the duration, and
(vi) the interval (of time),
(vii) the spatial part (occupied), and
(viii) the mode or state,
(but there is) no (comparison of the aspect of being) less or more (in number)[1] //9//

123 (About ascertaining whether the word stands for something real, it is asked) Do, according to (the standpoint of) *saṃgaha*, the serial substances exist or not exist? (The reply is that) they necessarily exist

Similarly, the other two also (are to be spoken of)

124 (About numerical measurement, it is asked) Are, according to (the standpoint of) *saṃgaha*, the serial substances numerable or

1 Cf. *sutta* No 105

innumerable or infinite (in number) ? (The reply is that) they are neither numerable, nor innumerable, nor infinite, but they are necessarily one heap.

Similarly, the other two also (are to be spoken of).

125 (About the place where a thing exists, it is asked) In how many parts of the world, according to (the standpoint of) *saṃgaha*, do the serial substances exist ? Do they exist in one numerablth part, or in one innumerablth part, or in many numerablth parts, or in many innumerablth parts (of the world), or in all (parts of) the world ? (The reply is that) they cannot exist in one numerablth part, nor in one innumerablth part, nor in many numerablth parts, nor in many innumerablth parts They necessarily exist in all (parts of) the world

Similarly, the other two also (are to be spoken of)

126 About the range of tactile contact it is asked) Do, according to (the standpoint of) *saṃgaha*, the serial substances touch one numerablth part, or one innumerablth part, or many numerablth parts, or many innumerablth parts of the world, or do they touch all (parts of) the world ? (The reply is that) they do not touch one numerablth part, (up to) they necessarily touch all (parts of) the world

Similarly, the other two also (are to be spoken of).

127 (About the duration, it is asked) How long, according to (the standpoint of *saṃgaha*, do the serial substances endure in time ? (The reply is that they necessarily edndure for) all the time

Similarly, the other two also (are to be spoken of)

128 (About the interval in time it is asked) How long, according to (the standpoint of) *saṃgaha*, is the interval of the serial substances in time ? (The repiy is that) there is no interval (between the serial substances)

Similarly, the other two (are to be spoken of)

129 (About the spatial part occupied, it is asked) In how many parts of the remainig substance, according to (the standpoint of) *saṃgaha*, do the serial substances exist ? Do they exist in one numerablth part, or in one innumerablth part, or in many numerablth parts, or in many innumerablth parts ? (The reply is that) they cannot extist in one numerablth part, nor in one innumerablth part, nor in many numerablth parts, nor in many innumerablth parts, but they necessarily exist in one-third part[1]

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1 There are, according to the standpoint of *saṃgaha* three heaps-viz the heap of the serials, the heap of the non serials, and the heap of the unspeakables If there were three space-parts in all, each heap will occupy one space part, that is, each will occupy one-third of the whole space

Similarly, the other two also (are to be spoken of)

130 (About the mode or state, it is asked) In what state, according to (the standpoint of) *saṃgaha*, do the serial substances exist ? (The reply is that) they necessarily exist in the state of innate change with beginning.

Similarly, the other two also (are to be spoken of).

There is no (comparison of the aspect of being) less or more

This is the consideration (through the doors of exposition) This is the not-arranged serial as substance-potential according to (the standpoint of) *saṃgaha* This is the not-arranged serial as substance-potential

131 Then what is the arranged[1] serial as substance-potential ? The arranged serial as substance-potential is stated to be three-fold, viz

(i) the serial from the first,

(ii) the serial from the last, and

(iii) the non-serial

132 Then what is the serial from the first ? The serial from the first is (as follows)

(1) *dhammatthikāya* (the substance, imagined as a collection of parts, helping the movement of souls and material bodies) (2) *adhammatthikāya* (the substance, imagined as a collection of parts, helping the souls and material bodies to rest), (3) *āgāsatthikāya* (the substance, imagined as a collection of parts, giving accommodation to other substances), (4) *jīvatthikāya* (the spiritual substance which is imagined as a collection of parts), (5) *poggalatthikāya* (the material substance which is a collection of parts), and *addhāsamaya* (time-instant)

This is the serial from the first

133 Then what is the serial from the last ? The serial from the last is (as follows which is the reverse of the above) (1) *addhāsamaya*, (2) *poggalatthikāya*, (3) *jīvatthikāya*, (4) *āgāsatthikāya*, (5) *adhammatthikāya*, and (6) *dhammatthikāya*

This is the serial from the last

134 Then what is the non-serial? The non-serial (in the above case is obtained by) deducting 2 (two) from (the total number of the permutations of) the series of collection of the six substances, (the total

1 Vide *sutta* No 95,

number of permutations being obtained) by the mutual multiplication of the consecutive numbers beginning from 1 (one) (and ending in six)[1]

This is the non-serial.

135 (Now the arranged serial is explained with reference to *poggalatthikāya*) Or, the arranged serial as substance-potential is stated to be threefold, viz

(i) the serial from the first,
(ii) the serial from the last,
(iii) the non-serial

136 Then what is the serial from the first? The serial from the first is (as follows) One single material atom, (then) a duad consisting of two space-points, (then) a triad consisting of three space-points up to a decad consisting of ten space-points, (then) a body consisting of numerable space-points, (then) a body consisting of innumerable space-points, and (lastly) a body consisting of infinite space-points

This is the serial from the first[2]

137 Then what is the serial from the last? The serial from the last is (as follows, which is the reverse of the above) a body consisting of infinite space-points, (then) a body consisting of innumerable space-points, (then) a body consisting of numerable space-points, up to a decad consisting of ten space-points, up to (then) a triad consisting of three space-points, (then) a duad consisting of two space-points, and (lastly) one single material atom

This is the serial from the last

138 Then what is the non serial? The non-serial (in the above case is obtained by) deducting (two) from (the total number of the permutations of) the series of the collection of infinite numbers, (the total number of permutations being obtained) by the mutual multiplication of the consecutive numbers beginning from 1 (one) (and ending in infinite number)

1 The total number of the permutations comes to $1 \times 2 \times 3 \times 4 \times 5 \times 6 = 720$ of which the first is the serial from the first, the last is the serial from the last and the rest are called non serial

2 This arranged serial as substance-potential is possible only in the case of the *poggalatthikāya* and not in the case of the remaining substances, because the first three are each of them only one substance The *jīvas* are many in number, but the number of space-points in each of them is equal As regard the time instant, it is one and without space-points So the explanation of these substances as arranged serials is not possible

This is the non-serial. This is the arranged serial as substance-potential This is the serial as substance-potential other than the knower This is the serial as substance-potential, without scriptural knowledge This is the substance-potential

139 Then what is the serial of space-parts (khettāṇupuvvī)[1]? The serial of space-parts is stated to be twofold, viz

(a) (the serial which is) arranged, and

(b) (the serial which is) not-arranged

140 Of them, what is arranged is to be postponed (for discussion in *sutta* No 160)

141 What is not arranged, between them, is stated to be twofold, viz

(i) according to (the standpoints of) *negama* and *vavahāra*,

(ii) according to (the standpoint of) *saṃgaha*

142 Then what is the not-arranged serial of space-parts according to (the standpoints of) *negama* and *vavahāra*? The not-arranged serial of space-parts according to (the standpoints of) *negama* and *vavahāra* is stated to be fivefold, viz

(i) the enunciation of (the relation between) meaning and word,

(ii) the enumeration of divisions,

(iii) the illustration of divisions,

(iv) the compatible inclusion,

(v) the consideration (through the doors of exposition)

143 Then what is the enunciation of meaning and word according to (the standpoints of) *negama* and *vavahāra*? The enunciation of meaning and word according to (the standpoints of) *negama* and *vavahāra* is (as follows)

A serial (body) occupying three space-points, up to a serial (body) occupying ten space-points, up to a serial (body) occupying numerable space-points, a serial (body) occupying innumerable space-points[2], a non-serial (that is, monad or a composite body) which occupies only one single space-point, and the unspeakable (that is, a duad or a composite body) which occupies only two space-points, many serials (bodies) occupying three space-points, up to many serials (bodies) occupying ten space-points, up to many serial (bodies) occupying innumerable space points, many non-serials (that is monads

1 Vide *sutta* No 93

2 The bodies occupying infinite space points are not mentioned here, because the space of the world has only innumerable space points

or composite bodies) occupying one single space-point, and many unspeakables (that is, duads or composite bodies) occupying two space-points

This is the enunciation of meaning and word according to (the standpoints of) *negama* and *vavahāra*

144. What is the purpose of this enunciation of meaning and word according to (the standpoints of) *negama* and *vavahāra*? (The reply is) through this enunciation of meaning and word according to (the standpoints of) *negama* and *vavahāra*, the enumeration of divisions according to (the standpoints of) *negama* and *vavahāra* is indeed made

145 Then what is the enumeration of divisions according to (the standpoints of) *negama* and *vavahāra*? The enumeration of divisions according to (the standpoints of) *negama* and *vavahāra* is (as follows):

There is a serial, there is a non-serial, there is an unspeakable Thus twenty-six divisions are to be spoken of about this serial of space-parts too (in the same way) as in the case of the serial as substance-potential (vide *sūtra* No 101 [1]-[3] up to this is the enumeration of divisions according to (the standpoints of) *negama* and *vavahāra*

146 What is the purpose of this enumeration of divisions according to (the standpoints of) *negama* and *vavahāra*? Through this enumeration of divisions according to (the standpoints of) *negama* and *vavahāra*, the illustration of divisions according to (the standpoints of) *negama* and *vavahāra* is indeed made

147 Then what is the illustration of divisions according to (the standpoints of) *negama* and *vavahāra*? The illustration of divisions according to (the standpoints of) *negama* and *vavahāra* is (as follows)

There is a serial (body) occupying three space-points, there is a non-serial (monad or composite body) occupying one single space-point, there is an unspeakable (duad or composite body) occupying two space-points, there are many non-serials (monads or composite bodies) occupying one single space-point, there are many unspeakables (duads or composite bodies) occupying two space-points, or, there is a serial (body) occupying three space-points and a non-serial (monad or composite body) occupying one single space-point Thus, twenty-six kinds of divisions are to be spoken of (here) as in the case of the serial as substance-potential (vide *sūtra* No 103 [1]-[3], up to this is the illustration of divisions according to (the standpoints of) *negama* and *vavahāra*.

148 [1] Then what is compatible inclusion? The compatible inclusion is (as follows)

Where do according to (the standpoints of) *negama* and *vavahāra*, the serial substances exist compatibly? Do they exist compatibly with the serial substances? Do they exist compatibly with the non-serial substance? Do they exist compatibly with the unspeakable substances? (The reply is that) the serial substances exist compatibly with the serial substances, do not exist compatibly with the non-serial substances, nor do they exist compatibly with the unspeabable substances

148 [2] Similarly, all the three are to be spoken of as existing compatibly with their respective counterparts This is compatible inclusion

149 Then what is the consideration (through the doors of exposition)? The consideration is stated to be ninefold as (in the following verse)

(i) ascertaining whether the words stands for something real, and
(ii) the numerical measurement,
(iii) the place (where a thing exists), and
(iv) (the range of) tactile contact,
(v) the duration, and
(vi) the interval (of time),
(vii) the spatial part (occupied),
(viii) the mode or state (of the substances), and
(ix) (the comparison of the aspect of being) less or more (in number) //10//

150 Then what is 'ascertaining whether the work stands for something real'? (About ascertaining whether the word stands for something real, it is asked) Do, according to (the standpoints of) *negama* and *vavahāra*, the serial substances (which is the meaning of the word *ānupuvvī-davvāim*) exist or not exist? (The reply is that) they necessarily exist

Similarly, the other two also (are to be spoken of)

151 (About numerical measurement, it is asked) Are, according to (the standpoints of) *negama* and *vavahāra*, the serial substances numerable, innumerable or infinite? (The reply is that) they are innumerable, (but) not numerable, nor infinite

Similarly, the other two also (are to be spoken of)

152 [1] In what part of the world, do, according to (the standpoints of) *negama* and *vavahāra*, the substances of the serial of space-parts exist ? (Do they exist) in the numerablth part, or in the innumerablth part up to in all (parts of) the world ? (The reply is that) in respect of one substance, they can exist in the numerablth part of the world, or can exist in the innumerablth part, or can exist in many numerablth parts, or can exist in many innumerablth parts, or can exist in the world less by one part[1] In respect of many substances, they necessarily exist in all (parts of) the world.

152 [2] (In reply to the similar) question about the non-serial substances, (according to the standpoints of *negama* and *vavahāra*, it is said that) in respect of one substance, they cannot exist in the numerablth part they can exist in the innumerablth part, they cannot exist in many numerablth parts, nor in many innumerablth parts, nor in all (parts of) the world In respect of many substances, they can necessarily exist in all (parts of) the world

152 [3] Similarly, the unspeakable substances are also bo be spoken of

153 [1] (About the range of tactile contact, it is asked) Do, according to (the standpoints of) *negama* and *vavahāra*, the serial substances touch a numerablth part, or touch an innumerablth

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1 The *sūtra* says that the serial of space points (*kṣetrānupūrvī*) does not pervade the whole *loka* The Commentary explains this by pointing out that the *loka* cannot at any time be devoid of the *anānupūrvī* and *avaktavyaka dravyas*, alongside the *ānupūrvīdravyas* If the *ānupūrvīdravya* occupied the whole of the *loka* there would be no space left for the *anānupūrvī* and *avaktavyaka dravyas* The Commentary admits the possibility of a material super-body occupying the whole *loka*, but asserts that even in that case, one space point for the non serial *anānupūrvī* and two space-points for the *avaktavyaka* are conceived as left vacant, though in fact, the serial of space points exists even in those space-points The Commentary here quotes the following ancient verse in support of its position,

mahakhamdhāpunne 'viya avattavvaga' nānupuvvīdavvāim |
jaddesogāḍhāim taddesenam sa logūno || (Commentary, 74 A, line 3)

The Commentary here raises a pertinent objection While explaining the *dravyānupūvvī*, the *sūtra* No 108 [1] admitted that the *ānupūrvīdravyas* pervade whole of the *loka* Why should it not then accept that the *kṣetrānupūrvī* also pervades the whole *loka* ? The commentator says that the objection is inspired by a confusion between *dravya* and *kṣetra*. The *ānupūrvī*, *anānupūrvī* and *avaktavyaka dravyas* can exist together in the same space, but two space parts cannot exist together In the present context, the *ānupūrvī* or *avānupūrvī* or *avaktavyatā* of *kṣetra* is being considerd, and so the problem simply does not arise.

part,. up to . or touch all (parts of) the world ? (The reply is that) in respect of one substance, they touch a numerablth part, touch an innumerablth part, touch many numerablth parts, or touch many innumerablth parts, or touch the (whole) world less by one part. In respect of many substances, they necessarily touch all (parts of) the world

153 [2] The non-serial substances and the unspeakable substances are to be spoken of just as in the case of place (*sūtra* 152 [1]), only substituting 'touch' (for 'exist in')

154 (About the duration, it is asked) How long, according to (the standpoints of) *negama* and *vavahāra*, do the serial substances endure in time ? (The reply is that) in respect of one substance, they endure for one instant in the minimum and for innumerable instants of time in the maximum In respect of many substances, they necessarily endure for oll the time

Similarly, the other two also (are to be spoken of)

155 (About interval of time, it is asked) How long, according to (the standpoints of) *negama* and *vavahāra*, is the interval of the serial substances in time? Of all the three (viz serial, non-serial and unspeakable substances) in respect of one substance, it is for one instant in the minimum and for innumerable (instants of) time in the maximum In respect of many substances, there is no interval

156 (About spatial parts, it is asked) In how many parts, according to (the standpoints of) *negama* and *vavahāra*, of the remaining substances, can the serial substances exist ? All the three (are to be spoken of) as in the case of the serial as substance-potential (in *sutra* No 112 [1]—[3])

157 (About the mode or state of substance, it is asked) In what state, according to (the standpoints of) *negama* and *vavahāra* can the serial substances exist ? (The reply is that) the three (viz the serial, non-serial and the unspeakable substances) necessarily exist in the state of innate change with beginning

158 [1] (About the comparison of the aspect of being less or more in number, it is asked) Which of these, O Lord, viz the serial substances, the non-serial substances, and the unspeakable substances—are, according to (the standpoints of) *negama* and *vavahāra*, between themselves, (comparatively) less, more, equal and extra-plus (*visesāhiyā*), in respect of substance, space-point, and substance-cum-space-point ? According to (the standpoints of) *negama* and *vavahāra*, O Goyama, the

unspeakable substances are the least of all[1], in respect of substance, the non-serial substances are extra-plus (in number) in respect of substance, and the serial substances are innumerable times (greater in number) in respect of substances

158 [2] In respect of space-points, according to (the standpoints of) *negama* and *vavahāra*, the non-serial substances are the least of because of their being devoid of any space-point, the unspeakable substances are extra-plus (in number), in respect of space-points, the serial substances are innumerable times (greater in number) in respect of space-points

158 [3] In respect of substance and space-point (jointly), according to (the standpoints of) *negama* and *vavahāra*, the unspeakable substances are the least of all in respect of substance, the non-serial substances are extra-plus (in number) in respect of substance, because of their being devoid of space-point, the unspeakable substances are extra-plus in respect of space-point (in comparison with the non-serial substances), the serial substances are innumerable times (greater in number than the unspeakable substances) in respect of substance, and they are, in respect of space-point, innumerable times (greater than the unspeakable substances)

This is the consideration (through the doors of exposition) This is the non-arranged serial of space-parts according to (the standpoints of) *negama* and *vavahāra*

159 [2]Then what is the not-arranged serial of space-parts, according to (the standpoint of) *samgaha*[3]? The not-arranged serial

1 On p 77 B, the Commentary explains, from the arrangement of space points, that the total number of *anānupūrvīs* (being 5) is the least, and the numbers of the *avaktavyas* and *ānupūrvīs* are progressively higher, being 8 and 16 repectively But here in this *sūtra* it is said that the number of *avaktavyas* is the least The Commentary (p 78 B) explains that this is so if the arrangement of atoms of the whole universe were taken into consideration, though, he admits this could be certified only by the knowledge of the omniscient person (*kevalin*) It however gives an example how the number of *avaktavyas* could be less than the number of *anānupūrvīs* in an arrangement of material bodies Suppose three material bodies are arranged in a straight line In this case, the number of *avaktavyas* is two while the number of *anānupūrvīs* is three and this is true of all such arrangements

Now, if the universe was mostly composed of material atoms arranged in straight lines, the number of *anānupūrvīs* would far exceed the number of the *avaktavyas* which are material duads composed of two contiguous atoms

2 We here follow the text given in footnote 3 on p 90 of the MJV edition

3 Vide *sūtra* No 140

of space-parts, according to (the standpoint of) *saṃgaha*, is stated to be fivefold, viz

(i) the enunciation of (the relation between) meaning and word,
(ii) the enumeration of divisions,
(iii) the illustration of divisions,
(iv) the compatible inclusion,
(v) the consideration (through the doors of exposition)

Then what is the enunciation of meaning and word according to (the standpoint of) *saṃgaha*? The enunciation of meaning and word according to (the standpoint of) *saṃgaha* is (as follows)

A serial (body) occupying three space-points, up to a serial (body) occupying innumerable space-points, and a non-serial (of monad or composite body) occupying one single space-point, and an unspeakable (duad or composite body) occupying two space-points

This is the enunciation of meaning and word according to (the standpoint of) *saṃgaha*

What is the purpose of this enunciation of meaning and word according to (the standpoint of) *saṃgaha* ? (The reply is that) through this enunciation of meaning and word according to (the standpoint of) *saṃgaha*, the enumeration of divisions according to (the standpoint of) *saṃgaha* is indeed made

Then what is the enumeration of divisions according to (the standpoint of) *saṃgaha* ? The enumeration of divisions according to (the standpoint of) *saṃgaha* is (as follows)

There is a serial, there is a non-serial, there is an unspeakability Or, there is a serial and a non-serial (and so on) Thus it is to be spoken of as in the case of the serial as substance-potential according to (the standpoint of) *saṃgaha* (in *sūtra* No 118) up to this is the enumeration of divisions according to (the standpoint of) *saṃgaha*

What is the purpose of this enumeration of divisions according to (the standpoints of) *saṃgaha* ? (The reply is that) through this enumeration of divisions according to (the standpoint of) *saṃgaha*, the illustration of divisions according to (the standpoint of) *saṃgaha* is indeed made

Then what is the illustration of divisions according to (the standpoint of) *saṃgaha*? The illustration of divisions according to (the standpoint of) *saṃgaha* is (as follows)

There is a serial (body) occupying three space-points, there is a non-serial (monad or composite body) occupying one single space-point,

there is an unspeakable (duad or composite body) occupying two space-points Or, there is a serial (body) occupying three space-points and a non-serial (monad or composite body) occupying one single space-point (and so on) Thus it is to be spoken of the serial of space-parts too as in the case of the serial as substance-potential according to (the standpoint of) *saṃgaha* (in *sūtra* No 120) up to . this is the illustration of divisions according to (the standpoint of) *saṃgaha*

Then what is the compatible inclusion ? The compatible inclusion is (as follows)

Where do, according to (the standpoint of) *samgaha* the serial substances exist compatibly ? Do they exist compatibly with the serial substances, or exist compatibly with the non-serial substances or eixst compatibly with the unspeakable substances ? (The reply is that all) the three exist compatibly with their respective counterparts

This is the compatible inclusion

Then what is the consideration (through the doors of exposition) ? The consideration is stated to be eightfold as (in the following verse),

(i) Induced Asceratining whether the word stands for something real, and
(ii) the numerical measurement,
(iii) the place (where a thing exists), and
(iv) (the range of) tactile contact,
(v) the duration, and
(vi) the interval (of time),
(vii) the spatial part (occupied), and
(viii) the mode or state,
(but there is) no (comparison of the aspect of being) less or more (in number) //1[1]/ //

About ascertaining whether the word stands for something real, it is asked) Do, according to (the standpoint of) *saṃgaha* the serial substances exist or not exist ? (The reply is that) they necessarily exist Similarly, all the three (are to be spoken of)

The remaining doors (of this consideration) in this serial of space-parts are also to be spoken of as in the case of the serial as substance-potential according to (the standpoint of) *samgaha* (in *sūtras* No 124-130) up to. This is the consideration

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1 This No is given in the footnote 3 on p 90 of the MJV edition

This is the not-arranged serial of space-parts according to (the standpoint of) *saṃgaha* This is the not-arranged serial of space-parts.

160 Then what is the arranged serial of space-parts[1]? The arranged serial of space-parts is stated to be threefold, viz

(i) the serial from the first,

(ii) the serial from the last,

(iii) the non-serial.

161 Then what is the serial from the first? The serial from the first is (as follows) the lower world, (then) the middle world, (and then) the upper world

This is the serial from the first

162 Then what is the serial from the last? The serial from the last is (as follows which is the reverse of the above) the upper world, (then) the middle world, (then) the lower world

This is the serial from the last

163 Then what is the non-serial? The non-serial (in the above case is obtained by) deducting 2 (two) from (the total number of the permutations of) the series of the collection of three, (the total number of permutations being obtained) by mutual multiplication of the consecutive numbers beginning from 1 (one) (and ending in three)

This is the non-serial

164 Tha serial of space-parts of the lower world is stated to be threefold, viz.

(i) the serial from the first,

(ii) the serial from the last,

(iii) the non-serial

165 Then what is the serial from the first? The serial from the first is (as follows) (i) *Rayanappabhā* (lustre of jewel), (then) (ii) *Sakkarappabhā* (colour of pebbles), (then) (iii) *Vāluappabhā* (colour of sand), (then) (iv) *Paṃkappabhā* (colour of clay), (then) (v) *Dhūmappabhā* (colour of smoke), (then) (vi) *Tamappabhā* (colour of darkness) (and then) (vii) *Tamatamappabhā*[2] (colour of thick darkness)

This is the serial from the first

166 Then what is the serial from the last? The serial from the last is (as follows which is the reverse of the above) (vii) *Tamatamappabhā* up to (i) *Rayanappabhā*

This is the serial from the last

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1 Vide *sutta* No 139

2 Vide *TS*, III. 1, which has *mahātamaḥ*,

167. **Then what is the non-serial ? The non-serial (in the above case is obtained by) deducting 2 (two) from (the total number of the permutations of) the series of the collection of seven (underworlds, the total number of permutations being obtained) by the mutual multiplication of the consecutive numbers beginning from, 1 (one) (and ending in seven)** [1]

This is the non-serial

168 The serial of space-parts of the middle world is stated to be threefold, viz

(i) the serial from the first,
(ii) the serial from the last,
(iii) the non-serial

169 Then what is the serial from the first ? The serial from the first is (stated in the following verses) :

Jambuddīva, (then the ocean of) *Laṇana*, (then the land of) *Dhāyai*, (then the ocean of) *Kāloya*, (then the land of) *Pukkhara*, (then the ocean of *Puṣkaroda*), (then the land of) *Varuna*, (then the ocean of *Varunoda*), (then the land of) *Khīra*, (then the ocean of *Khīroda*), (then the land of) *Ghaya*, (then the ocean of *Ghṛtoda*), (then the land of) *Khoya*, (then the ocean of *Iksurasa*), (then the land of) *Nandī*, (then its ocean), (then the land of) *Arunavara*, (then its ocean), (then the land of) Kuṇḍala, (then its ocean), (then the land of) *Ruyaga*, //11// (All these lands and oceans) beginning from *Jambuddīva* are indeed (situated) without any intervening (land or ocean), and the rest are (preceded as well as followed by) innumerable (lands and oceans which are being enumerated These are) *Bhuyagavara*, *Kusavara* *Koṃcavara*, *Ābharana*, and so on //12// And (next there are the lands and oceans of) *Ābharana*, *Vattha*, *Gaṃdha*, *Uppala*, *Tilaya*, *Pauma*, *Nihi*, *Rayana*, *Vāsahara*, *Daha*, *Nadī*, *Vijayā*, *Vakkhāra*, *Kappinda* //13// *Kuru*, *Mandara*, *Āvāsā*, *Kūdā*, *Nakkhatta*, *Canda*, *Sūrā*, *Deva*, *Nāga*, *Jakkha*, *Bhūya*, and *Sayambhuramana* //14//

This is the serial from the first

170 Then what is the serial from the last ? The serial from the last is (as follows which is the reverse of the above) *Sayaṃbhuramana* up to *Jambuddīva* [2]

This is the serial from the last

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1 The total number of these permutations is 5038, which is equal to $\underline{|7}-2$

2 We have followed the reading given in footnote 3 on p 92 of MJV edition

171. **Then what is the non-serial ? The non-serial (in the above case is** obtained by) deducting 2 (two) from (the total number of the permutations of) the series of the collection of innumerable numbers, (the total number of prermutations being obtained) by the mutual multiplication of the consecutive numbers beginning from 1 (one) (and ending in the innumerable number)

This is the non-serial

172 The serial of space-parts of the upper world is stated to be threefold, viz

(i) the serial from the first,
(ii) the serial from the last,
(iii) the non-serial

173 Then what is the serial from the first ? The serial from the first is as follows) *Sohamma Īsāna Sanamkumāra, Māhimda, Bambhaloa, Lamtaa, Mahāsukka, Sahassāra, Āṇaa, Pāṇaa, Āraṇa Accuta, Gevajjavimāna, Anuttaravimāna,* and *Īsipabbhārā*

This is the serial from the first

174 Then what is the serial from the last ? The serial from the last is (as follows which is the reverse of the above *Īsipabbhārā* up to *Sohamma*

There is the serial from the last

175 Then what is the non-serial ? The non-serial (in the above case is obtained by) deducting 2 (two) from (the total number of the permutations of) the series of the collection of fifteen numbers, (the total number of permutations being obtained) by the mutual multiplication of the consecutive numbers beginning from 1 (one) (and ending in fifteen)

This is the non-serial

176 Or, the arranged serial of space-parts is stated to be threefold, viz

(i) the serial from the first,
(ii) the serial from the last,
(iii) the non-serial

177 Then what is the serial from the first ? The serial from the first is (as follows) (a body) occupying one single space-point, (then) (a body) occupying two space-points, up to (a body) occupying ten space-points, up to (a body) occupying innumerable space-points

This is the serial from the first

178 Then what is the serial from the last ? The serial from the last is (as follows which is the reverse of the above) (a body) occupying innumerable space-points up to (a body) occupying one single space-point.

This is the serial from the last

179 Then what is the non-serial ? The non-serial (in the above case is obtained by) deducting 2 (two) from (the total number of the permutations of) the series of the collection of innumerable numbers, (the total number of permutations being obtained) by the mutual multiplication of the consecutive numbers from 1 (one) (and ending in the innumerable number)

This is the non-serial This is the arranged serial of space-points. This is the serial of space-parts

180 Then what is the serial of time ?[1] The serial of time is stated to be twofold, viz

(a) (the serial which is) arranged, and
(b) (the serial which is) not-arranged

181 Of them, what is arranged is to be postponed (for discussion in *sūtra* No 201)

182 What is not-arranged, between them, is stated to be twofold, viz

(i) according to (the standpoints of) *negama* and *vavahāra*,
(ii) according to (the standpoint of) *samgaha*

183 Then what is the not-arranged serial of time according to (the standpoints of) *negama* and *vavahāra* ? The not-arranged serial of time according to (the standpoints of) *negama* and *vavahāra* is stated to be fivefold, viz

(i) the enunciation of (the relation between) meaning and word,
(ii) the enumeration of divisions,
(iii) the illustration of divisions,
(iv) the compatible inclusion,
(v) the consideration (through the doors of exposition)

184 Then what is the enunciation of meaning and word according to (the standpoint of) *negama* and *vavahāra* ? The enunciation of meaning and word according to (the standpoints of) *negama* and *vavahāra* is (as follows)

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1 Vide *sūtra* No 93.

A serial staying for three instants (*samaya*), up to a serial staying for ten instants, a serial staying for numerable instants, a serial staying for innumerable instants, a non-serial staying for one instant, an unspeakable staying for two instants, many serials staying for three instants up to many serials staying for numerable instants, many serials staying for innumerable instants, many non-serials staying for one instant, and many unspeakables staying for two instants

This is the enunciation of meaning and word according to (the standpoints of) *negama* and *vavahara*

185 What is the purpose of this enunciation of meaning and word according to (the standpoints of) *negama* and *vavahāra* ? (The reply is that) through this enunciation of meaning and word according to (the standpoints of) *negama* and *vavahāra*, the enumeration of divisions according to (the standpoints of) *negama* and *vavahāra* is indeed made [1]

186 Then what is the enumeration of divisions according to (the standpoints of) *negama* and *vavahāra*? The enumeration of divisions according to (the standpoints of) *negama* and *vavahāra* is (as follows)

There is a serial, there is a non-serial, there is an unspeakable Thus, twenty six kinds of divisions are to be spoken of about the serial of time too (in the same way) as in the case of the serial as substance-potential (in *sūtra* No 101 [1]-[3]) up to This is the enumeration of divisions according to (the standpoints of) *negama* and *vavahāra*

187 What is the purpose of this enumeration of divisions according to (the standpoints of) *negama* and *vavahāra*? (The reply is that) through this enumeration of divisions according to (the standpoints of) *negama* and *vavahāra*, the illustration of divisions according to (the standpoints of) *negama* and *vavahara* is indeed made [2]

188 Then what is the illustration of divisions according to (the standpoints of) *negama* and *vavahāra*? The illustration of divisions according to (the standpoints of) *negama* and *vavahāra* is (as follows)

There is a serial staying for three instants, there is a non-serial staying for one instant, there is an unspeakable staying for two instants, there are serials staying for three instants, non-serials staying for one instant, (and) unspeakables staying for two instants Thus, twenty-six kinds of divisions are to be spoken of (in the same way) as in the case of the serial substance-potential (in *sūtra* No 103 [1]-[3])

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1 We have followed the reading given in footnote 4 on page 94 of the MJV edition

2. We here follow the reading given in footnote 8 on p 94 of the MJV edition.

up to This is the illustration of divisions according to (the standpoints of) *negama* and *vavahāra*

189 Then what is the compatible inclusion? The compatible inclusion is (as follows)

Where do, according to (the standpoints of) *negama* and *bavahāra*, the serial substances exist compatibly? Question Do they exist compatibly with the serial substances? (Do they exist compatibly with the non-serial substances? Do they exist compatibly with the unspeakable substances? The reply is that) they exist compatibly with the serial substances and not with the non-serial substances, nor with the unspeakable substances Thus, the other two also exist compatibly with their respective counterparts [1]

This is the compatible inclusion

190 Then what is the consideration (through the doors of exposition)? The consideration is stated to be ninefold as (in the following verse[2])

(i) ascertaining whether the word stands for something real, and
(ii) the numerical measurement,
(iii) the place (where a thing exists), and
(iv) (the range of) tectile contact,
(v) the duration, and
(vi) the interval (of time),
(vii) the spatial part (occupied),
(viii) the mode or state, and
(ix) (the comparison of the aspect of being) less or more (in number) //15//

191 (About ascertaining whether the word stands for something real, it is asked) Do, according to (the standpoints of) *negama* and *vavahāra*, the serial substances exist or not exist? (The reply is that) all of the three necessarily exist

192 (About numerical measurement, it is asked) Are according to (the standpoints of) *negama* and *vavahāra*, the serial substances numerable or innumerable or infinite? (The reply is that) all of the three (are) not numerable, (are) numerable, (are not) infinite

193 (About the place where a thing exists, it is asked) Do, according to (the standpoints of) *negama* and *vavahāra*, the

1 We here follow the reading given in footnote 1 on page 95 of the MJV edition

2 The verse is not given in full in the text.

serial substances exist in the numerablth part, or exist in the innumerablth part, or exist in many numerablth parts, or exist in many innumerablth parts of the world, (or exist in all parts of) the world ? (The reply is that) in respect of one substance, it can exist in the numerablth part, can exist in the innumerablth part, can exist in many numerablth parts, can exist in many innumerablth parts, or can exist in the world less by one part[1] In respect of many substances, they can necessarily exist in all (parts of) the world [2]The non-serial substances can exist similarly (as stated in *sūtra* No 152 [2]) [Or, from another view-point[3], it (that is, the non-serial) exists in (places of) all the (five) queries (viz the numerablth part, the innumerablth part, many numerablth parts, many innumerablth parts, and the world less by one part] [4] Similarly, the unspeakable substances are also (to be spoken of) as in (the case of) the serial of space parts (*sūtra* No 151 [3]) [From another view-point, it (that is, the unspeakable substance) exists in (places of) the first four queries, excluding the superbody (which stays for eight time-instants, and not for only two time-instants for which an unspeakable stays].[5]

194 (The range of) tactile contact of the serial of time is to be spoken of similarly (as in *sutra* No 153 [1]-[2])

195 [1] (About the duration, it is asked) How long, according to (the standpoints of) *negama* and *vavahāra*, do the serial substances endure in time ? (The reply is that) in respect of one substance, they endure for three instants in the minimum and endure for innumerable (instants of) time in the maximum In respect of many substances, they endure for all the time

195 [2] How long, according to (the standpoints of) *negama* and *vavahāra*, do the non-serial substances endure in time ? The reply is that) in respect of one substance, they endure for one instant, neither less nor more In respect of many substances, they endure for all the time

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1 For the reading followed by us vide footnote 5 on p 95 of MJV edition The Prakrit word for 'less by one part' is *desūne* The Commentary (p 86 B) notes a variant *padesūne*, the meaning of *desa* and *padesa* being given as the same For justification of the concept, vide supra footnote 1, on p 52

2 What follows is according to the Bhawnagar 1939 edition

3 This refers to the concept of *kālānupurvī* as standing exclusively for the time aspect of a material body irrespective of its constituent space-points Thus a super body pervading the whole *loka* (short only of one part) for one time instant is a non serial This explains how a non serial can exist in the numerablth part, etc , up to the world less by one part

4 The bracketed portion, according to the Commentary (pp 87 A-B) is not usually found in the text, though explained in the *Ṭīkā* and the *Cūrṇī*

5 The bracketed portion is according to the Commentary p 87 B

195 [3] How long, according to (the standpoints of) *negama* & *vavahāra*, do the unspeakable substances, endure ? (The reply is that) in respect of one substance, they endure for two instants, neither less nor more. In respect of many substances, they endure for all the time.

196 [1] (About the interval of time, it is asked) How long according to (the standpoints of) *negama* and *vavahāra*, is the interval of the serial substances in time ? (The reply is that) in respect of one substance, it is for one instant in the minimum and for two instants in the maximum. In respect of many substances, there is no interval.

196 [2] How long, according to (the standpoints of) *negama* and *vavahāra* is the interval of the non-serial substances in time ? (The reply is that) in respect of one substance, it is for two instants in the minimum and for innumerable (instants of) time in the maximum. In respect of many substances, there is no interval.

196 [3] Then comes the query about the unspeakable substances, according to (the standpoints of) *negama* and *vavahāra*. In respect of one substance, (the interval) is for one instant in the minimum and for innumerable (instants of) time in the maximum. In respect of many substances, there is no interval.

197 In how many parts, according to (the standpoints of) *negama* and *vavahāra*, of the remaining substances, can the serial substances exist ? (This is the question) (The reply is) as in the case of the serial of space-parts (in *sūtra* No 156).

198 The mode or state is also (to be) similarly (spoken of). (The aspect of) less or more is also to be similarly understood up to This is the consideration. (vide *sūtras* No 157-158)

This is the not-arranged serial of time according to (the standpoints of) *negama* and *vavahāra*.

199 Then what is the not-arranged serial of time according to (the standpoint of) *samgaha* ?[1] The not-arranged serial of time according to (the standpoint of) *samgaha* is stated to be fivefold, viz.

(i) the enunciation of (the relation) meaning and word,
(ii) the enumeration of divisions,
(iii) the illustration of divisions,
(iv) the compatible inclusion,
(v) the consideration (through the doors of exposition).

1. Vide *sūtra* No 181

200. Then what is the enunciation of meaning and word according to (the standpoint of) *saṃgaha* ? According to (the standpoint of) *saṃgaha*, the enunciation of meaning and word, (etc)—(that is) the five doors—are to be spoken of in this serial of time (in the same way) as mentioned in the case of the serial of space-parts according to *saṃgaha* (in *sūtra* No 159) only substituting the word *ṭhii* ('staying for *such* time') (for 'occupying *such* space-points') up to This is the not-arranged serial of time according to (the standpoint of) *saṃgaha*

This is the not-arranged serial of time

201 [1] Then what is the arranged serial of time ?[1] The arranged serial of time is stated to be threefold, viz

(i) the serial from the first,

(ii) the serial from the last,

(iii) the non-serial

201 [2] Then what is the serial from the first ? The serial from the first is (as follows) What endures for one instant, what endures for two instants, what endures for three instants up to what endures for ten instants up to what endures for numerable instants, (and) what endures for innumerable instants

This is the serial from the first

201 [3] Then what is the serial from the last ? The serial from the last is (as follows, which is the reverse of the above) What endures for innumerable instants up to what endures for one instant

This is the serial from the last

201 [4] Then what is the non-serial The non serial (in the above case is obtained by) deducting 2 (two) from (the total number of permutations of) the series of the collection of innumerable numbers, (the total number of permutations being obtained) by the mutual multiplication of the consecutive numbers beginning from 1 (one) (and ending in the innumerable number)

202 [1] Or, the arranged serial of time is stated to be threefold, viz

(i) the serial from the first,

(ii) the serial from the last,

(iii) the non-serial

202 [2] Then what is the serial from the first ? The serial from the first is (as follows) *samaya* (instant which stands for the minimum

1 Vide *sūtra* No 180

time-unit), *āvaliyā* (innumerable time-units), *ānāpānū*[1], *thova* (seven *pānus*), *lava* (seven *thovas*), *muhutta* (77 *lavas*) *ahoratta* (thirty *muhuttas*, or one full day and night), *pakkha* (15 *ahorattas*, or a half month), *māsa* (2 *pakkhas*, or one month), *udu* (2 *māsas*, or one season), *ayana* (3 *uus*, or a half year), *saṃvacchara* (2 *ayanas*, or one year), *juga* (5 *saṃvaccharas*), *vāsasaa* (20 *jugas*, or 100 years), *vāsasahassa* (10 *vāsasaa*, or 1000 years), *vāsasayasahassa* (100 *vāsasahassa*, or one *laksa*), *puvvanga* (84 *lakṣas*), *puvva* (square *of puvvanga*), *tuḍiyanga* (*puvva* × *puvvanga*), *tuḍiya* (*tuḍiyanga* × *puvvaṅga*), *aḍaḍanga* (*tuḍiya* × *puvvanga*), *aḍaḍa* (*aḍaḍaṅga* × *puvvanga*), *avavanga* (*aḍaḍa* × *puvvanga*), *avava* (*avavanga* × *puvvaṅga*), *huhuyanga* (*avava* × *puvvanga*), *huhuya* (*huhuyanga* × *puvvanga*), *uppalanga* (*huhuya* × *puvvanga*), *uppala* (*uppalanga* × *puvvanga*), *paumanga* (*uppala* × *puvvaṅga*), *pauma* (*paumanga* × *puvvanga*), *nalinanga* (*pauma* × *puvvanga*), *nalina* (*nalinaṅga* × *puvvanga*), *atthaniuranga* (*nalina* × *puvvanga*), *atthaniura* (*atthaniuranga* × *puvvanga*), *auyanga* (*atthaniura* × *puvvanga*), *auya* (*auyaṅga* × *puvvanga*), *nauyanga* (*auya* × *puvvanga*), *nauya* (*nauyanga* × *puvvanga*), *pauyanga* (*nauya* × *puvvanga*), *pauya* (*pauyanga* × *puvvanga*), *cūliyanga* (*pauya* × *puvvanga*), *cūliyā* (*cūliyanga* × *puvvanga*), *sīsapaheliyanga* (*cūliyā* × *puvvaṅga*), *sīsapaheliyā* (*sīsapaheliyanga* × *puvvanga*), *paliovama* (*sīsapaheliyā* × *puvvanga*), *sāgarovama* (*paliovama* × *puvvanga*), *osappiṇī* (*sāgarovama* × *puvvanga*), *ussappiṇī* (*osappiṇī* × *puvvanga*), *poggalapariyatta* (*ussappiṇī* × *puvvanga*), *atītaddha* (*poggalapariyatta* × *puvvanga*), *anāgataddha* (*atītaddhā* × *puvvanga*), and *savvaddhā* (*anāgataddhā* × *puvvanga*)[2]

This is the serial from the first

202 [3] Then what is the serial from the last? The serial from the last is (as follows, which is the reverse of the above) *savvaddhā*, *anāgataddhā* up to *samaya*

This is the serial from the last

202 [4] Then what is the non-serial? The non-serial (in the above case is obtained by) deducting 2 (two) from (the total number of the permutations of) the series of the collection of infinite numbers (the total number of permutations being obtained) by the mutual multiplication of the consecutive numbers beginning from 1 (one) (and ending in the infinite number)

This is the non-serial This is the arranged serial of time This is the serial of time

1 The Commentary, p 90 B, divides this into two, that is *āna* and *pānu*, *ānan* = innumerable *āvalikās* — one *ucchvāsa* The fourth measurement of time, according to the Commentary, is *niḥśvāsa* = innumerable *āvalikās*. The fifth is *pānu* which is equal to one *ucchvāsa* + one *niḥśvāsa*

2 Vide infra, *sūtra* No 367

203 [1] Then what is the serial of proclamation ?[1] The serial of proclamation is stated to be threefold, viz

(i) the serial from the first,
(ii) the serial from the last,
(iii) the non-serial

203 [2] Then what is the serial from the first ? The serial from the first is (as follows, which gives the names of the twenty-four Tīrthankaras) (i) *Usabha*, (ii) *Ajia*, (iii) *Sambhava*, (iv) *Abhinaṃdana* (v) *Sumati*, (vi) *Paumappabha*, (vii) *Supāsa*, (viii) *Candappaha*, (ix) *Suvihi*, (x) *Sitala*, (xi) *Sejjaṃsa*, (xii) *Vasupujja*, (xiii) *Vimala* (xiv) *Ananta*, (xv) *Dhamma*, (xvi) *Santi*, (xvii) *Kumthu* (xviii) *Ara*, (xix) *Mallī*, (xx) *Munisuvvaa*, (xxi) *Nami*, (xxii) *Aritthanemi*, (xxiii) *Pāsa*, and (xxiv) *Vaddhamāna*

This is the serial from the first

203 [3] Then what is the serial from the last ? The serial from the last is (as follows, which is the reverse of the above) , (xxiv) *Vaddhamāna*, (xxiii) *Pāsa* up to (i) *Usabha*

This is the serial from the last

203 [4] Then what is the non-serial ? The non serial (in the above case is obtained by) deducting 2 (two) from (the total number of the permutations of) the series of the collection of twenty-four, (the total number of permutations being obtained) by the mutual multiplication of the consecutive numbers beginning from 1 (one) (and ending in twenty-four)

This is the non-serial This is the serial of proclamation (of names of twenty-four *Tīrthankaras*)

204 [1] Then what is the serial of counting ?[2] The serial of counting is stated to be threefold, viz

(i) the serial from the first,
(ii) the serial from the last,
(iii) the non-serial

204 [2] Then what what is the serial from the first ? The serial from the first is (as follows)

Ega (one), *dasa* (ten), *saya* (hundred), *sahassa* (thousand), *dasasahassa* (ten thousand), *sayasahassa* (hundred thousand), *dasasayasahassa* (ten hundred thousand), *kodi* (ten thousand thousand), *dasakodi* (ten *koti*), *kodisaya* (hundred *koti*), and *dasakodisaya* (thousand *koti*)

1 Vide supra, *sūtra* No 93
2 Vide supra, *sūtra* No 93.

This is the serial from the first.

204 [3] Then what is the serial from the last ? The serial from the last is (as follows, which is the reverse of the above): *dasakoḍisaya* (thousand *koti*), up to *ega* (one)

This is the serial from the last

204 [4] Then what is the non-serial ? The non-serial (in the above case is obtained by) deducting 2 (two) from (the total number of the permutations of) the series of the collection of thousand *koti* numbers, (the total number of permutations being obtained) by the mutual multiplication of the consecutive numbers beginning from 1 (one) (and ending in thousand *koti*)

This is the non-serial This is the serial of counting

205 [1] Then what is the serial of configuration[1] (of *jīva* with five sense-organs) ? The serial of configuration is stated to be three-fold, viz

(i) the serial from the first,
(ii) the serial from the last,
(iii) the non-serial

205 [2] Then what is the serial from the first ? The serial from the first is (as follows)

(i) *samacauramsa* (symmetrical), (ii) *niggohamaṃḍala* (symmetrical in the upper part), (iii) *sādi* (symmetrical below the navel), (iv) *khujja* (hunchbacked), (v) *vāmana* (dwarfish), and (vi) *huṃda* (unsymmetrical)

This it the serial from the first

205 [3] Then what is the serial from the last ? The serial from the last is (as follows, which is the reverse of the above) (vi) *hunda* (unsymmetrical) up to *samacauramsa* (symmetrical)

This is the serial from the last

205 [4] Then what is the non-serial ? The non-serial (in the above case is obtained by) deducting 2 (two) from (the total number of the permutations of) the series of the collection of six, (the total number of permutations being obtained) by the mutual multiplication of the consecutive numbers beginning from 1 (one) (and ending in six)

This is the non-serial This is the serial of configuration (of *jīva* with five sense-organs)

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1. Vide supra, *sūtra* No 93.

206 [1] Then what is the serial of the correct behaviour (of monks)?[1] The serial of the correct behaviour is stated to be threefold, viz

(i) the serial from the first,
(ii) the serial from the last,
(iii) the non-serial

206 [2] Then what is the serial from the first? The serial from the first is (given in the following verse)

(i) *icchā (kāra)* (seeking permission of the preceptor), (ii) *micchā (kāra)* (blaming oneself for sins committed by oneself), (iii) *tahakkāra* (assent to preceptor's orders) (iv) *āvasiyā* (utterance of the words 'I go' to the teacher at the time of leaving for some necessary work), and (v) *nisihiyā* (utterance for the sake of avoiding generation of fear among other monks at the time of entering the place), (vi) *āpucchanā* (asking permission of the teacher to do something), and (vii) *padipucchā* (asking permission of the teacher again for the same work which was once forbidden), (viii) *chamdaṇā* (entreatment or invitation for things already acquired), and (ix) *nimantaṇā* (invitation for things to be acquired in the future), and (x) *uvasampayā* (submitting oneself wholly to the preceptor by the words 'I belong to you' in order to acquire the knowledge)[2] These are the ten kinds of correct behaviour to be followed in proper time //16//

This is the serial of the correct behaviour from the first

206 [3] Then what is the serial from the last? The serial from the last is (as follows which is the reverse of the above) (x) *uvasampayā*, up to (i) *icchā (kāra)*

This is the serial from the last

206 [4] Then what is the non-serial? The non-serial (in the above case is obtained by) deducting 2 (two) from (the total number of the permutations of) the series of the collection of ten, (the total number of permutations being obtained) by the mutual multiplication of the consecutive numbers beginning from 1 (one) (and ending in ten)

This is the non-serial This is the serial of the correct behaviour of monks)

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1 Vide supra, *sūtra* No 93

2. We have read *uvasampayā ya 10 kāle* instead of *uvasampayā ya kāle 10* of the MJV edition.

207 [1] **Then what is the serial of the states or modes (of *jīva*)?**[1] **The serial of the states is stated to be threefold, viz**

(i) the serial from the first,

(ii) the serial from the last,

(iii) the non-serial

207 [2] Then what is the serial from the first ? The serial from the first is (as follows)

(i) *udaia* (the state of rise of *karmans*), (ii) *uvasamia* (the state of subsidence of *karmans*), (iii) *khaiia* (the state of destruction of *karmans*), (iv) *kkaovasamia* (the state of subsidence-cum-destruction of *karmans*), (v) *pāriṇāmiā* (the state of innate change) and (vi) *sannivāiia* (the state which is a mixture of the above states)

This is the serial from the first

207 [3] Then what is the serial from the last ? The serial from the last is (as follows, which is the reverse of the above) (vi) *sannivāt-ia* up to (i) *ūdaia*

This is the serial from the last

207 [4] Then what is the non serial ? The non-serial (in the above case is obtained by deducting 2 (two) from (the total number of the permutations of) the series of the collection of six, (the total number of permutations being obtained) by the mutual multiplication of the consecutive numbers beginning from 1 (one) (and ending in six)

This is the non-serial

This is the serial of the state or modes

Here ends (the description of) the word *ānupuvvī* (serial)[2]

Here the first division of *uvakkama*, called *ānupuvvī* ends Now we come to the second division called *nāma* which stands for 'name' in the sense of an expression meaning person or thing In this section, a whole class of objects intended to be expressed by one, two, three up to ten words, are mentioned in order to illustrate their divisions into categories approved in different branches of knowledge]

[Suttas 208-312 : The door of nāma (name)—a variety of the Door of Disquisition called uvakkama]

208. Then what is the name ?[3] The name is stated to be ten-fold, viz

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1 Vide supra, *sūtra* No. 93

2 The subject of *ānupuvvī* is covered by the *sūtras* 93–207.

3 Vide supra, *sūtra* No 92.

(i) one-named,
(ii) two-named,
(iii) three-named,
(iv) four named,
(v) five-named,
(vi) six-named,
(vii) seven-named,
(viii) eight-named,
(ix) nine-named,
(x) ten named

209 Then what is one-named ? The one-named (is explained in the following verse)

Whatever names there are of substances, attributes and modifications have been assigned the designation of 'name' (used in singular number) in the touchstone of *Āgama* (scripture) //17//

This is one-named (that is, any thing in the world can be expressed by a 'name', all words being 'names' in essence)

210 Then what is two-named ? The two-named are stated (to fall) in two groups, such as

(i) monosyllable, and
(ii) multisyllable

211 Then what is the monosyllable ? The monosyllable is stated to be manifold, viz , *hrī, śrī, dhī, strī* This is the monosyllable

212 Then what is the multisyllable ? The multisyllable (words are) *kannā, vīnā, latā, mālā*, (etc) This is the multisyllable

213 Or, the two-named (objects) are stated (to fall) in two groups, such as

(i) name of *jīva*, and
(ii) name of *ajīva*

214 Then what is the name of *jīva* ? The name of *jīva* is stated to be manifold, viz *Devadatta, Jannadatta, Vinhudatta*, and *Somadatta* This is the name of *jīva*

215 Then what is the name of *ajīva* ? The name of *ajīva* is stated to be manifold,viz *ghada* (pitcher), *pada* (cloth), *kada* (mat), *raha* (chariot), (etc)

This is the name of *ajīva*

216 [1] Or, the two-named (objects) are stated to be two-fold, viz

(i) specialized, and
(ii) generalized

216 [2] (Thus) 'substance' is a generalized (genus), while soul-substance and non-soul substance are specialized (species)

216 [3] (Similarly, when) the soul-substance is (considered as) generalized (genus), the specialized (species) are—living beings in hell, animal creatures, human beings, and gods

216 [4] (Similarly, when) a being in hell is (considered as) generalized (genus), the specialized (species) are beings living in *Rayaṇappabhā*, in *Sakkarappabhā*, in *Vāluyappabhā* in *Paṅkappabhā*, in *Dhūmappabhā*, in *Tamā*, and in *Tamatamā* (regions of the hell) (Similarly, when) a being living in the hell named *Rayanappabhā* is (considered as) generalized (genus), the specialized (species) are—the developed and the undeveloped beings (of that hell) Similarly, up to (when) a being living in the hell named *Tamatamā* is (considered as) generalized (genus), the specialized (species) are—the developed and the undeveloped beings (in that hell)

216 [5] (When) a being in the animal world is (considered as) generalized (genus), the specialized (species) are—beings with one sense-organ, two sense-organs, three sense-organs, four sense-organs, five sense-organs [1]

216 [6] (Similarly, when) a being with one sense-organ is (considered as) generalized (genus), the specialized (species) are—the earth-bodied beings, water-bodied beings, fire-bodied beings, air-bodied beings, and plant-bodied beings (Similarly when) an earth-bodied being is (considered as) generalized (genus), the specialized (species) are—micro-organic earth-bodied beings and macro-organic earth-bodied beings (Similarly, when) a micro-organic earth-bodied being is (considered as) generalized (genus), the specialized (species) are—the developed micro-organic earth-bodied beings and the undeveloped micro-organic earth-bodied beings (Similarly, when) a macro-organic earth-bodied being is (considered as) generalized (genus), the specialized (species) are—the developed macro-organic earth-bodied beings and the undeveloped macro-organic earth-bodied beings Similarly, the water-bodied beings, fire-bodied beings, air-bodied beings and plant-bodied beings are to be spoken of by the differentiae, viz generalized, specialised, developed and undeveloped

216 [7] (Similarly, when) a being with two sense-organs is (considered as) generalized (genus), the specialized (species) are the developed beings with two sense-organs and the undeveloped beings with two sense-organs

1 'five sense-organs' is not found in the MJV edition

Similarly, the beings with three sense-organs and four sense-organs are to be spoken of

216 [8] (Similarly, when) a being of the animal world with five sens-organs is (considered as) generalized (genus), the specialized (species) are—aquatic beings of the animal world with fiive sense-organs, terrestrial beings of the animal world with five sense-organs, and aerial beings of the animal world with five sense-organs

216 [9] (Similarly, when) an aquatic being of the animal world with five sense-organs is (considered as) generalized (genus), the specialized (species) are agamic (*sammucchima*) aquatic beings of the animal world with five sense-organs, and aquatic beings of the animal world with five sense-organs, coming out of womb (Similarly, when) as agamic aquatic being of the animal world with five sense-organs is (considered as) generalized (genus), the specialized (species) are the developed agamic acquatic beings of the animal world with five sense-organs and the undeveloped agamic aquatic beings of the animal world with five sense-organs (Similarly, when) an aquatic being of the animal world with five sense-organs, coming out of womb is (considered as) generalized (genus), the specialized (species) are the developed aquatic beings of the animal world with five sense-organs, coming out of womb, and the undeveloped acquatic beings of the animal world with five sense-organs, coming out of womb

216 [10] (Similarly, when) a terrestrial being of the animal world with five sense-organs is (considered as) generalized (genus), the specialized (species) are quadruped terrestrial beings of the animal world with five sense-organs, and reptile terrestrial beings of the animal world with five sense-organs (Similarly, when) a quadruped terrestrial being of the animal world with five sense-organs is (considered as) generalized (genus), the specialized (species) are agamic quadruped terrestrial beings of the animal world with five sense-organs, and quadruped terrestrial beings of the animal world with five sense-organs, coming out of womb. (Similarly, when) an agamic quadruped terrestrial being of the animal world with five sense organs is (considered as) generalized (genus), the specialized (species) are the developed agamic quadruped terrestrial beings of animal world with five sense-organs, and the undeveloped agamic quadruped terrestrial beings of the animal world with five sense-organs (Similarly, when) a quadruped terrestrial being of the animal world with five sense-organs, coming out of womb is (considered as) generalized (genus), the specialized (species) are the developed quadruped terrestrial beings of the animal world with five sense-organs, coming out of womb, and the undeveloped quadruped terrestrial

beings of the animal world with five sense-organs, coming out of womb. (Similarly, when) a reptile terrestrial being of the animal world with five sense-organs is (considered as) generalized (genus), the specialized (species) are reptile terrestrial beings crawling on breast of the animal world with five sense-organs, and reptile terrestrial beings crawling on arms of the animal world with five sense-organs These (reptile beings crawling on breast and arms) are also to be spoken of as agamic beings (which are) developed and undeveloped, and beings coming out of womb (which are) developed and undeveloped

216 [11] (Similarly, when) aerial beings of the animal world with five sense-organs is (considered as) generalized (genus), the specialized (species) are agamic aerial being of the animal world with fiv esense-organs, and aerial beings of the animal world with five sense-organs, coming out of womb (Similarly, when) an agamic aerial being of the animal world with five sense-organs is (considered as) generalized (genus), the specialized (species) are the developed agamic aerial beings of the animal world with five sense-organs, and the undeveloped agamic aerial beings of the animal world with five sense-organs. (Similarly, when) an aerial being of the animal world with five sense-organs, coming out of womb, is (considered as) generalized (genus), the specialized (species) are the developed aerial beings of the animal world with five sense-organs, coming out of womb, and the undeveloped aerial beings of the animal world with five sense organs, coming out of womb

216 [12] (Similarly, when) a human being is (considered as) generalized (genus), the specialized (species) are agamic human beings, and human beings, coming out of womb (Similarly, when) an agamic human being is (considered as) generalized (genus), the specialized (species) are the developed agamic human beings, and the undeveloped agamic human beings (Similarly, when)[1] a human being, coming out of womb, is (considered as) generalized (genus), the specialized (species) are (human beings) of *kammabhūmi* (region where spiritual action is possible, and a *Tīrthaṃkara* can take birth), and of *akammabhūmi* (the non-spirtual region), and of island in the salt ocean, beings who are numerable years old (and innumerable years old); beings developed and undeveloped

216 [13] (Similarly, when) a god is (considered as) generalized (genus), the specialized (species) are gods who are *Bhavanavāsī*,

1 What follows is according to the reading given in footnote 1 on p. 104 of MJV edition, the bracketed portion–'and innumerable years old'–being according to Puppha Bhikkhu's edition

Vānamamtara, *Joisia* and *Vemānia* (Similarly, when) a *Bhavanavāsī* is (considered as) generalized (genus), the specialized (species) are gods such as *Asurakumāra*, *Nāgakumāra*, *Suvannakumāra*, *Vijjukumāra*, *Aggikumāra*, *Dīvakumāra*, *Udadhikumāra*, *Disākumāra*, *Vātakumāra*, *Thaṇiyakumāra*—about all of whom, the differentiae viz 'generalized', and 'specialized', 'developed' (and) 'undeveloped' are to be spoken of

216 [14] (Similarly, when) a *Vānamamtara* god is (considered as) generalized (genus), the specialized (species) are gods such as *Pisāa*, *Bhūta*, *Jakkha*, *Rakkhasa*, *Kinnara*, *Kiṃpurisa*, *Mahoraga*, and *Gaṃdhavva*—about all of whom, the differentiae viz 'generalized' (and) 'specialized', 'developed' (and) 'undeveloped' are to be spoken of

216 [15] (Similarly, when) a *Joisia* god is (considered as) generalized (genus), the specialized (species) are gods such as *Canda* (moon), *Sūra* (sun), *Gaha* (planet), *Nakkhatta* (constellation) and *Tārārūva* (lunar mansions)—about all of whom, the differentiae viz 'generalized' (and) 'specialized', 'developed' (and) 'undeveloped' are to be spoken of

216 [16] (Similarly, when) a *Vemānia* god is (considered as) generalized (genus), the specialized (species) are gods such as *Kappovaga* and *Kappātītaa* (Similarly, when) a *Kappovaa* (sic) god is (considered as) generalized (genus), the specialized (species) are gods such as *Sohammaa*, *Īsānaa*, *Sanamkumāraa* *Māhimdaa*, *Bambhalogaa*, *Lamtayaa*, *Mahāsukkaa*, *Sahassāraa*, *Āṇayaa*, *Pāṇayaa*, *Āraṇaa* and *Accutaa*—about all of whom the differentiae, viz 'generalized' (and) 'specialized', 'developed' (and) 'undeveloped' are also to be spoken of

216 [17] (Similarly, when) a *Kappātītaa* god is (considered as) generalized (genus), the specialized (species) are gods such as *Gevejjaa* and *Anuttarovavāia* (Similarly, when) a *Gevejjaa* god is (considered as) generalized (genus), the specialized (species) are gods such as lower *Gevejjaa*, middle *Gevejjaa* and upper *Gevejjaa* (Similarly, when) a lower *Gevejjaa* is (considered as) generalized (genus), the specialized (species) are gods such as the lowest gods of lower *Gevejjaa*, the middle gods of lower *Gevejjaa*, and the upper most gods of lower *Gevejjaa* (Similarly, when) a middle *Gevejjaa*, god is (considered as) generalized (genus), the specialized (species) are the lowest gods of middle *Gevejjaa*, the middle gods of middle *Gevejjaa*, and the upper most gods of middle *Gevejjaa* (Similarly, when) an upper *Gevejjaa* is (considered as) generalized (genus), the specialized (species) are gods such as the lowest gods of the upper *Gevejjaa*, the middle gods of upper *Gevejjaa*, and the

upper most gods of upper *Gevejjaa* About all of these, the differentiae viz. 'generalized' (and) 'specialized', 'developed' (and) 'undeveloped' are to be spoken of

216 [18] (Similarly, when) an *Anuttarovavāia* god is (considered as) generalized (genus), the specialized (species) are gods such as *Vijayaa, Vejayamtaa, Jayamtaa, Aparājiyaa,* and *Savvatthasiddhaa*—about all of whom, the differentiae, viz 'generalized' (and) 'specialized, 'developed' (and) 'undeveloped' are also to be spoken of

216 [19] (Similarly, when) a non-soul-substance is (considered as) generalized (genus), the specialized (species) are *dhammatthikāa, adhammatthikāa, āgāsatthikāa, poggalatthikāa* and *addhāsamaa* (Similarly, when) a *poggalatthikāa* is (considered as) generalized (genus) the specialised (species) are—a single material atom, a thing consisting of two space-points, a thing consisting of three space-points, up to a thing consisting of infinite space-points

This is the two-named

217 Then what is three-named [1] The three-named (classification of objects) is stated to be threefold, viz

(i) substance-name (*davvanāma*),
(ii) attribute-name (*gunanāma*), and
(iii) modification-name (*pajjavanāma*)

218 Then what is the substance-name ? The substance-name is stated to be sixfold, viz

(i) *dhammatthikāa* (substance, co existensive with *logāgasa*, which helps the movement of souls and material bodies),
(ii) *adhammatthikāa* (substance co-extensive with *logāgāsa*, which helps the souls and material bodies to rest),
(iii) *āgāsatthikāa* (substance, which is imagined as a collection of parts, giving accommodation to other substances, it has two parts viz (i) *logāgāsa* which contains other substances, and (ii) *alogāgāsa* which is pure space),
(iv) *jīvatthikāa* (living beings, souls),
(v) *poggalatthikāa* (matter), and
(vi) *addhāsamaa* (time-instant)

This is the substance-name

219 Then what is the attribute-name ? The attribute-name is stated to be fivefold, viz

1 Vide supra, *sūtra* No, 208

(1) colour-name,
(2) smell-name
(3) taste-name,
(4) touch-name,
(5) figure name,

220 Then what is the colour-name ? The colour-name is stated to be fivefold, viz

(i) name as black colour,
(ii) name as blue colour,
(iii) name as red colour,
(iv) name as yellow colour,
(v) name as white colour

This is the colour-name

221 Then what is the smell name ? The smell-name is stated to be twofold, viz

(i) name as sweet smell, and
(ii) name as bad smell

This is the smell-name

222 Then what is the taste-name ? The taste-name is stated to be fivefold viz

(i) name as bitter *(titta)* taste,
(ii) name as pungent *(kaduya)* taste,
(iii) name as astringent *(kasaya)* taste
(iv) name as sour *(ambila)* taste, and
(v) name as sweet *(mahura)* taste

This is the taste-name

228 Then what is the touch-name ? The touch-name is stated to be eightfold, viz

(i) name as hard touch,
(ii) name as soft touch
(iii) name as heavy touch,
(iv) name as light touch,
(v) name as cold touch,
(vi) name as hot touch,
(vii) name as sticky touch,
(viii) name as dry touch

This is the touch-name

224 Then what is the figure-name? The figure-name is stated to be fivefold, viz

(i) name as round-figure (consisting of at least twenty space-points, as a plane figure, and forty as a solid);
(ii) name as circular-figure (consisting of at least five space-points, as a plane figure, and seven as a solid),
(iii) name as triangular-figure (consisting of at least three space-points, as a plane figure, and four as a solid),
(iv) name as rectangular-figure (consisting of at least four space-points, as a plane figure, and eight as a solid),
(v) name as elongate-figure (consisting of at least two space-points, as a linear figure, six as a plane figure, and twelve as a solid)
(For further details see *Bhagavatī*, XXV 3)

This is the figure-name This is the attribute-name

225 Then what is the modification-name? The modification-name is stated to be manifold, viz one unit (=minimum) of black, two times black, up to infinite times black, one unit (=minimum) of blue, two times blue up to infinite times blue Similarly, red, yellow and white are also to be spoken of (About smell)—one unit (=minimum) of sweet smell, two times sweet smell, up to infinite times sweet smell Similarly, bad smell too is to be spoken of (About taste)—one unit (=minimum) of bitter taste, up to infinite times bitter taste Similarly, pungent, astringent, sour, and sweet (tastes), are also to be spoken of (About touch)—one unit (=minimum) of hard touch, up to infinite times hard touch Similarly, soft, heavy, light, cold, hot, sticky, and dry (touches) are also to be spoken of

This is the modification-name

226 (Here there are six verses dividing all names into three categories of masculine, feminine and neuter and giving the endings of those names in different genders)

This name again is of three kinds, (according to their genders), viz (i) feminine, (ii) masculine and (iii) neuter I shall speak of the explanation of the endings of the three //18//

The endings of masculine (names), among them, are four, viz *ā ī*, *ū* and *o* The same are (true) of feminine (names), excepting '*o*' //19//

Of the neuter (names), the endings—*aṃ*, *iṃ*, and *uṃ* are to be understood Now, I shall give the examples of each of these three (genders) //20//

Of the masculine (words, the examples are as follows) ending in *ā*, as *rāyā*, ending in *ī* as *girī* and *siharī*, ending in *ū* as *viṇhū*, and ending in *o* as *dumo* //21//

Of the feminine (words, the examples are) ending in *ā* as *mālā*; ending in *ī* as *sirī* and *lacchī*, ending in *ū* as *jambū* and *vahū* //22//

Of the neuter (words, the examples are) · ending in *aṃ* as *dhannaṃ*, ending in *iṃ* as *acchiṃ* which is neuter, and ending in *uṃ* as *pīluṃ* and *mahuṃ* //23//

This is the three-named

227 Then what is four-named ?[1] The four-named (classification of objects) is stated as the four categories (of changes in words), viz

(i) (made) by addition of a letter (*āgama*),
(ii) (made) by dropping a letter (*lova*),
(iii) (made) by (preservation of) the original form *payai, prakṛti*),
(iv) (made) by (radical) change of form (*viyāra*)

228 Then what is (name made) by addition of a letter ? (The name made) by addition of a letter is (illustrated in the following) *padmāni*, *payāmsi*, and *kundāni* (in all these words the *n*-element is added)

This is (the name made) by addition of a letter

229 Then what is (the name made) by dropping a letter ? (The name made) by dropping of a letter (is illustrated in the following) *te+atra=te'tra, poto+atra=poto'tra, ghato+atra=ghato'tra, ratho+atra=ratho'tra*

This is (the name made) by dropping of a letter

230 Then what is (the name made) by (preservation of the) original form ? (The name made) by (preservation of the original form is (illustrated in the following) *agnī+etau* (*=agnī etau*), *paṭū+imau* (*=paṭū imau*), *sāle+ete* (*=śale ete*), and *māle+ime* (*=māle ime*)

This is (the name made) by (preservation of the) original form

231 Then what is (the name made) by change of form ? (The name made) by change of form is (illustrated in the following) *daṇḍasya+agram=daṇḍāgram, sā+āgatā=sā'gatā, dadhi+idam=dadhīdam, nadī+īhate=nadīhate, madhu+udakam=madhūdakam* and *bahu+ūhate=bahūhate*

This is (the name made) by change of form This is the four-named

1 Vide supra, *sūtra* No 208

232. Then what is five-named ?[1] The five-named (classification of objects) is stated as the five categories (of words), viz

(i) name (*nāmika*),
(ii) indeclinable (*naipātika*),
(iii) verb (*ākhyātika*),
(iv) prefix (*aupasargika*), and
(v) mixture of them (*miśra*),

(For instance), the word '*aśva*' is a name (standing for a thing), the word '*khalu* is an indeclinable, the word '*dhāvati*' is a verb, the word '*pari*' is a prefix, and the word '*samyata*' is a mixture (of prefix and name)

This is the five-named

233 Then what is the six-named ?[2] The six-named (classification of objects) is stated as the six categories (of the states of the soul), viz

(i) the state of rise (fruition) of *karmans* (*udaia*),
(ii) the state of subsidence of *karmans* (*uvasamia*),
(iii) the state of destruction of *karmans* (*khaia*),
(iv) the state of subsidence cum-destruction of *karmans* (*khaovasamia*),
(v) the state of innate change (*pāriṇāmia*),
(vi) the state of mixture of them (*sannivāiia*)

234 Then what is the state of rise of *karmans* ? The state of rise of *karmans* is stated to be twofold, viz

(1) the state of rise of *karmans*,
(2) the state produced by the rise of *karmans*

235 Then what is the state of rise of *karmans* ? The state of rise of *karmans* is the (state of souls that has emerged) on account of the rise (fruition) of the eight species of *karmans*

This is the state of rise of *karmans*

236 Then what is the state produced by the rise of *karmans* ? The state produced by the rise of *karmans* is stated to be twofold, viz

(i) the state produced by the rise of *karmans* in the soul,
(ii) the state produced by the rise of *karmans* in the non-soul

237 Then what is the state produced by the rise of *karmans* in the soul ?

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1 Vide supra, *sūtra* No 208.
2 Vide supra, *sūtra* No 208

The state produced by the rise of *karmans* in the soul is stated to be manifold, viz beings in hell, animal creatures, human beings, gods, earth-bodied beings up to beings with movable bodies, beings possessed of the passion of anger, up to beings possessed of the passion of greed, beings possessed of female sex (and sex-passion for union with a male), possessed of male sex (and sex-passion for union with a female), neuter sex (and strong sex-passion directed towards both male and female), beings with black colour-index (*kanha lesa*), and similarly beings with blue, grey, fiery, lotus (pink) and white colour-index, beings with wrong faith, beings lacking self-control, ignorant beings, being absorbing food (except when it is in *viggaha gati*, transmigration with one or more turns), beings with the cover (of knowledge-obscuring *karmans*), (omniscient) beings with activity, beings involved in worldly life, and beings not possessed of (disembodied) emancipation

This is the state produced by the rise of *karmans* in the soul

238 Then what is the state produced by the rise of *karmans* in the non-soul ? The state produced by the rise of *karmans* in the non-soul is stated to be fourteen-fold, viz (i) the gross (*orāliya*) body (of animals and human beings) or (ii) the substance changed by the action of the gross body, (iii) the transformation (veuvviya) body or (iv) the substance changed by the action of the transformation-body Similarly, it is to be spoken of (v-vi) the translocation (*āhāraga*) body, (vii-viii) the fiery (*teyaga*) body and (ix-x) the karmic body (The substance) changed by action of (those bodies manifested as various) (xi) colour, (xii) smell, (xiii) taste, and (xiv) touch

This is the state produced by the rise of *karmans* in the non-soul This is the state produced by the rise of *karmans* This is the state of the rise of *karmans*

239 Then what is the state of subsidence of *karmans* ?[1] The state of subsidence of *karmans* is stated to be twofold, viz

(1) the state of subsidence of *karmans*, and

(2) the state produced by the subsidence of *karmans*

240 Then what is the state of *karmans* ? The state of subsidence of *karmans* is (state of the soul) on account of the subsidence of *karmans* which delude (the right attitude of the soul)

This is the state of the subsidence of *karmans*

241 Then what is the state produced by the subsidence of *karmans* ? The state produced by the subsidence of *karmans* is stated to

1 Vide supra, Sūtra No 23[illegible]

be manifold, viz (the states of) beings with subsided anger up to with subsided greed, with subsided affection, with subsided hatred, with subsided intuition-deluding *karmans*, with subsided conduct-deluding *karmans*, with subsided deluding *karmans*, whose attainment of right intuition is subsided, whose attainment of right conduct is subsided, who—on account of the (complete) subsidence of attachment—is free from passions, though possessed of the cover (of ignorance)

This is the state produced by the subsidence of *karmans*. This is the state of subsidence of *karmans*

242 Then what is the state of destruction of *karmans* ?[1] The state of destruction of *karmans* is stated to be twofold, viz

(i) the state of destruction of *karmans*, and

(ii) the state produced by the destruction of *karmans*

243 Then what is the state of destruction of *karmans* ? The state of destruction of *karmans* is (state of the soul) on account of the destruction of the eight species of *karmans* This is the state of destruction of *karmans*

244 Then what is the state produced by the destruction of *karmans* ? The state produced by the destruction of *karmans* is stated to be manifold, viz

(a) (The states of the soul who is) holder of complete knowledge and intuition which have arisen, Arhat, Jina, and Omniscient (*kevalin*), whose obscuration of perceptual cognition is destroyed, whose obscuration of scriptural knowledge is destroyed, whose obscuration of clairvoyance is destroyed, whose obscuration of telepathy is destroyed, whose obscuration of perfect knowledge is destroyed, who has no obscuration, who is without obscuration, who is with obscuration destroyed, who is free from *karmans* obscuring knowledge,

(b) (the states of the soul who) has pure intuition, has complete intution, has destroyed light slumber, destroyed deep slumber, destroyed sound slumber while sitting or standing, destroyed intensive slumber while walking, destroyed slumber while acting in unconscious state, has destroyed obscuration of eye-intuition, destroyed obscuration of intuition by sense-organs other than the eye, destroyed obscuration of clairvoyance-intuition, destroyed obcuration of perfect intuition, has no obscuration, is without obscuration, with obscuration destroyed, is free from *karmans* obscuring intuition,

1 Vide supra *sūtra* No 233

(c) (the states of the soul who) has destroyed pleasurable-feeling-producing *karmans*, destroyed painful-feeling-producing *karmans*, has no feeling, is without feeling, has destroyed feeling, is free from *karmans* which produce auspicious and inauspicious feelings,

(d) (the states of the soul who) has destroyed anger, up to has destroyed greed, has destroyed affection, has destroyed hatred, has destroyed karmans deluding right faith, has destroyed *karmans* deluding right conduct, has no delusion, is without delusion, has destroyed delusion, is free from deluding *karmans*,

(e) (the states of the soul) who has destroyed the longevity of beings in hell, destroyed the longevity of animal creatures, destroyed the longevity of human beings, destroyed the longevity of gods, has no longevity, is without longevity, has destroyed the longevity, is free from *karmans* determining longevity,

(f) (the states of the soul) who is free from (the following *karmans*) (four) states of existence, (five) classes of beings, (five kinds of) bodies, the chief and secondary parts of bodies, (five) bindings, (five) conglomerating *karmans*, (six) firmness of joints, (six) configuration (*samthana*)[1] determining *karmans*, and *karmans* which determine groups of various kinds of bodies, has destroyed auspicious name, has destroyed inauspicious name, has no name, is without name, has destroyed name, is free from *karmans* determining auspicious and inauspicious names,

(g) (the states of the soul) who has destroyed the high family status, destroyed the low family status, has no family status, is without family status, has destroyed family status, is free from *karmans* determining auspicious and inauspicious family status,

(h) (the states of the soul) who has destroyed obstruction of the power of giving, has destroyed obstruction of the power of receiving, has destroyed obstruction of the power of enjoying temporary things, has destroyed obstruction of the power of enjoying semi-permanent things, has destroyed obstruction of will power, has no obstruction, is without obstruction, and has destroyed obstruction, is free from obstructive *karmans*,

and who is (thus) emancipated, enlightened, freed, finally liberated, has finished (birth and death), and has destroyed all kinds of suffering

This is the state produced by the destruction of *karmans* This is the state of destruction *of karmans*

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1 Vide footnote 9 on p 110 of the MJV edition

245 Then what is the state of subsidence-cum-destruction of *karmans* ?[1] The state of subsidence-cum-destruction of *karmans* is stated to be twofold, viz

(1) the state of subsidence cum-destruction of *karmans*,
(2) the state produced by the subsidence-cum-destruction of *karmans*

246 Then what is the state of subsidence-cum-destruction of *karmans* ? The state of subsidence-cum-destruction of *karmans* is (attained)by subsidence-cum-destruction of the four destructive karmans, viz by the subsidence-cum-destruction of (i) (*karmans*) obscuring knowledge (*nānāvaranijja*), (ii) (*karmans*) obscuring intuition (*damsanāvaranijja*), (iii) deluding *karmans* (*mohanijja*) and (iv) obstructive *karmans* (*antarāiya*)

This is the state of subsidence-cum-destruction of *karmans*

247 Then what is the state produced by the subsidence-cum-destruction of *karmans* ? The state produced by the subsidence-cum-destruction of *karmans* is stated to be manifold, viz

(a) Attainment of perceptual cognition on account of the state of subsidence-cum-destruction of (relevant) *karmans* up to the attainment of telepathy on account of the state of the subsidence-cum-destruction of (relevant) *karmans*,

(b) attainment of perverted sensuous knowledge on account of the state of the subsidence-cum-destruction of (relevant) *karmans*, attainment of perverted scriptural knowledge on account of the state of the subsidence-cum destruction of (relevant) *karmans*, attainment of perverted clairvoyance (*vibhamganāna*) on account of the state of the subsidence-cum-destruction of (relevant) *karmans*,

(c) attainment of eye intuition on account of the subsidence-cum-destruction of (relevant) *karmans*, attainment of other than-eye-intuition on account of the state of the subsidence-cum-destruction of (relevant) *karmans*, attainment of clairvoyant intuition on account of the state of the subsidence-cum-destruction of (relevant) *karmans*,

(d) similarly, (there are the states of) attainment of right faith, attainment of wrong faith, and attainment of right-cum-wrong faith,

(e) attainment of equanimous conduct on account of the state of the subsidence-cum-destruction of (relevant) *karmans*, similarly, (there are the states of) attainment of re-initiation, attainment of purity by refraining from sin, and attainment of conduct where only subtle types

1 Vide supra, *sūtra* No 233.

of passions arise, similarly, (there are the states of) attainment of right conduct and wrong conduct (jointly),

(f) attainment of (the power of) giving on account of the state of the subsidence cum destruction of (relevant) *karmans*, similarly, (there are the states of) attainment of (the power of) receiving, attainment of (the power of) enjoying temporary things, attainment of (the power of) enjoying semi-permanent things, attainment of will power on account of the state of the subsidence-cum-destruction of (relevant) *karmans*, similarly, (there are the states of) attainment of will power of the wise (free from all desires), attainment of will power of the fool (not free from desires), attainment of will power of the wise-cum-fool (only partially free from desires),

(g) (the following states occur on account of the state of the subsidence-cum-destruction of *karmans* obscuring sensuous knowledge) (there are the states of) attainment of (the power of) auditory sense-organ on account of the state of the subsidence cum-destruction of (relevant) *karmans* up to attainment of the (power of) tactile sense-organ on account of the state of the subsidence-cum-destruction of (relevant) *karmans*

(h) (The attainment of states that occur on account of the state of the subsidence-cum-destruction of *karmans* obscuring scriptural knowledge is given as follows there is the state of) the holder of the *Āyāra* on account of the state of the subsidence-cum destruction of (relevant) *karmans*, similarly, (there are the states of) holder of the *Sūyagada*, holder of the *Ṭhāna*, holder of the *Samavāya*, holder of the *Vivāhapannatti*, holder of the *Nayādhammakahā*, holder of the *Uvāsagadasā*, holder of the *Antagaḍadasā* holder of the *Anuttarovavāiyadasā*, holder of the *Panhavāgarana* and holder of the *Vivāgasua* which is due to subsidence-cum-destruction of (relevant) *karmans*, and there is the state of) holder of *Diṭṭhivāya* on account of the state of the subsidence-cum-destruction of (relevant) *karmans* (And there are the states of) holder of the nine *Puvvas* on account of the state of the subsidence-cum-destruction of (relevant) *karmans* up to holder of the fourteen *Puvvas* (And there are the states of) *Ganī* on account of the state of the subsidence-cum-destruction of (relevant) *karmans* and teacher on account of the state of the subsidence-cum-destruction of (relevant) *karmans*

This is the state produced by the subsidence-cum-destruction of *karmans* This is the state of subsidence-cum-destruction of *karmans*

248 Then what is the state of innate change ?[1] The state of innate change is stated to be twofold, viz

(1) the state of innate change with beginning, and
(2) the state of innate change without beginning

249. Then what is the state of innate change with beginning ? The state of innate change with beginning is stated to be manifold, as (given in the following verse)

Old spirituous liquor, old molasses, old ghee, and old rice, clouds and cloud-trees, evening, and imaginary towns in the sky //24//

(And these are additional examples) the fire falling from heaven, conflagration of directions, roaring of thunder, lightning, thunderstorm, mixture of light of sunset and moon-rise on the first three days of the bright half of a month, fiery ghosts, mist, frost, rising of dust, the lunar eclipses, solar eclipses, halo round the moon, halo round the sun, double moon, double sun, rainbow, parts of rainbow, bright and fierce laugh of a monkey, lines appearing under the solar disc after sunrise and before sunset, the countries (of *Bharata*, etc), mountains (such as *Himavat*, etc), villages, towns, houses, mountains, underground regions, abodes of *Bhavanapati*, the hells which are *Rayanappabhā*, *Sakkarappabhā*, *Vāluyappabhā*, *Pankappabhā*, *Dhumappabhā*, *Tamā*, *Tamatamā*, (the abodes of gods which are) *Sohamma*, *Īsāna* up to *Āṇaa*, *Pāṇaa*, *Ārana*, *Accua*, *Geveija*, *Anuttarovavāija*, *Īsipabbhārā*, material monad, (consisting of one single material atom), duad (body composed of two space-points), up to a body composed of infinite space-points

This is the state of innate change with beginning

250 Then what is the state of innate change without beginning ? The state of innate change without beginning is (as follows) .

[2]*Dhammatthikāa*, *adhammatthikāa*, *āgāsatthikāa*, *jīvatthikāa*, *poggalatthikāa*, *addhāsamaa*, the inhabited world (*loa*),beyond world (*aloa*)[3], (soul fit to attain) complete salvation from worldly existence, and unfit to attain salvation from worldly existence

This is the state of innate change without beginning This is the state of innate change.

251 Then what is the mixture (of them) ?[4] The mixture (of them) is (as follows) The name 'mixture' is given to all such states as

1 Vide supra, *sūtra* No 233.
2 Vide supra, *sūtra* No 218.
3 Vide supra, *sūtra* No 218, for the meanings of *loāgāsa* and *aloāgāsa*,
4 Vide supra, *sūtra* No 233

are produced by the (A) combination of two, (B) combination of three, (C) combination of four, (D) combination of five of the states, viz the state of the rise of *karmans*, the state of the subsidence of *karmans*, the state of the destruction of *karmans*, the state of the subsidence-cum-destruction of *karmans*, and the state of innate change Of them, the combinations of two are ten, the combinations of three are ten, the combinations of four are five and the combination of five is only one

252 Here, the ten which are obtained by the combination of two states are these (1) There is a name produced by the state of the rise of *karmans* plus the state of subsidence of *karmans* (2) there is a name produced by the state of rise of *karmans* plus the state of destruction of *karmans*, (3) there is a name produced by the state of rise of *karmans* plus the state of subsidence-cum-destruction of *karmans*, (4) there is a name produced by the state of rise of *karmans* plus the state of innate change, (5) there is a name produced by the state of subsidence of *karmans* plus the state of destruction of *karmans*, (6) there is a name produced by the state of subsidence of *karmans* plus the state of subsidence-cum-destruction of *karmans*, (7) there is a name produced by the state of subsidence of *karmans* plus the state of innate change, (8) there is a name produced by the state of destruction of *karmans* plus the state of subsidence-cum destruction of *karmans*, (9) there is a name produced by the the state of destruction of *karmans* plus the state of innate change, (10) there is a name produced by the state of subsidence-cum-destruction of *karmans* plus the state of innate change

253 (1) What is the name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* ? The human (state of existence) is (an example of) the state of rise (of *karmans*) and the (subsided) passions are (an example of) the state of subsidence of *karmans*—this is (the example of) the name produced by the state of rise of *karmans* plus the state of subsidence of *karmans*

(2) What is the name produced by the state of rise of *karmans* plus the state of destruction of *karmans* ? The human (state of existence) is an example of the state of rise of *karmans* and the right faith is (an example of) the name produced by the state of destruction of *karmans*—this is (the example of) the rise of *karmans* plus the state of destruction of *karmans*

(3) What is the name produced by the state of rise of *karmans* plus the state of subsidence-cum-destruction of *karmans* ? The human (state of existence) is (an example of) the state of rise of *karmans* and the sense organs are (an example of) the state of subsidence-cum-destruction

of *karmans*—this is the example of) the name produced by the state of rise of *karmans* plus the state of subsidence-cum-destruction of *karmans*.

(4) What is the name produced by the state of rise of *karmans* plus the state of innate change ? The human (state of existence) is (an example of) state of rise of *karmans* and the soul is (an example of) the state of innate change—this is (the example of) the name produced by the state of rise of *karmans* plus the state of innate change

(5) What is the name prodced by the state of subsidence of *karmans* plus the state of destruction of *karmans* ? The (subsided) passions are (an example of) the state of subsidence of *karmans* and the right faith is (an example of) the destruction of *karmans*—this is (the example of) the name produced by the state of subsidence of *karmans* plus the state of destruction of *karmans*

(6) What is the name produced by the state of subsidence of *karmans* plus the state of subsidence-cum-destruction of *karmans* ? The (subsided) passions are (an example of) the state of subsidence of *karmans* and the sense-organs are (an example of) the state of subsidence-cum-destruction of *karmans*—this is (the example of) the name produced by the state of subsidence of *karmans* plus the state of subsidence cum-destruction of *karmans*

(7) What is the name produced by the state of subsidence of *karmans* plus the state of innate change ? The (subsided) passions are (an example of) the state of subsidence of *karmans* and the soul is (an example of) the state of innate change—this is (the example of) the name produced by the state of subsidence of *karmans* plus the state of innate change

(8) What is the name produced by the state of destruction of *karmans* plus the subsidence cum-destruction of *karmans*? The right faith is (an example of) the state of destruction of *karmans* and the sense-organs are (an example of) the state of subsidence-cum-destruction of *karmans*—this is (the example of) the name produced by the state of destruction of *karmans* plus the state of subsidence-cum-destruction of *karmans*

(9) What is the name produced by the state of destruction of *karmans* plus the state of innate change? The right faith is (an example of) the state of destruction of *karmans* and the soul is (an example of) the state of innate change—this is (the example of) the name produced by the state of destruction of *karmans* plus the state of innate change

(10) What is the name produced by the state of subsidence-cum-destruction of *karmans* plus the state of innate change? The sense-organs are (an example of) the state of subsidence-cum-destruction of *karmans* and the soul is (an example of) the state of innate change—this is the example of) the name produced by the state of subsidence-cum-destruction of *karmans* plus the state of innate change

254 Here, the ten which are obtained by the combination of three are these (1) There is a name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of destruction of *karmans*, (2) there is a name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of subsidence-cum-destruction of *karmans*, (3) there is a name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of innate change, (4) there is a name produced by the state of rise of *karmans* plus the state of destruction of *karmans* plus the state of subsidence-cum-destruction of *karmans*, (5) there is a name produced by the state of rise of *karmans* plus the state of destruction of *karmans* plus the state of innate change, (6) there is a name produced by the state of rise of *karmans* plus the state of subsidence-cum-destruction of *karmans* plus the state of innate change, (7) there is a name produced by the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of subsidence-cum destruction of *karmans*, (8) there is a name produced by the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of innate change (9) there is a name produced by the state of subsidence of *karmans* plus the state of subsidence-cum-destruction of *karmans* plus the state of innate change, (10) there is a name produced by the state of destruction of *karmans* plus the state of subsidence-cum-destruction of *karmans* plus the state of innate change

255 (1) What is the name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of destruction of *karmans*? The human (state of existence) is (an example of) the state of rise of *karmans*, the (subsided) passions are (an example of) the state of subsidence of *karmans* and the right faith is (an example of) destruction of *karmans*—this is (the example of) the name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of destruction of *karmans*

(2) What is the name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of subsidence-cum-destruction of *karmans*? The hnman (state of existence) is (an example of) the state of rise of *karmans*, the (subsided) passions are

an example of) the state of subsidence of *karmans* and the sense-organs are (an example of) the state of subsidence-cum-destruction of *karmans*—this is (the example of) the name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of subsidence-cum-destruction of *karmans*

(3) What is the name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of innate change ? The human (state of existence) is (an example of) the state of rise of *karmans*, the (subided) passions are (an example of) the state of subidence of *karmans* and the soul is (an example of) the state of innate change—this is (the example of) the name produced by the state of rise of *karmans* plus the state ef subsidence of *karmans* plus the state of innate change

(4) What is the name produced by the state of rise of *karmans* plus the state of destruction of *karmans* plus the state of subsidence-cum-destruction of *karmans* ? The human (state of existence) is (an example of) the state of rise of *karmans*, the right faith is (an example of) the state of destruction of *karmans* and the sense-organs are (an example of) the state of subsidence-cum-destruction of *karmans*—this is (the example of) the name produced by the state of rise of *karmans* plus the state of destruction of *karmans* plus the state of subsidence-cum-destruction of *karmans*

(5) What is the name produced by the state of rise of *karmans* plus the state of destruction of *karmans* plus the state of innate change ? The human (state of existence) is (an example of) the state of rise of *karmans*, the right faith is (an example of) the state of destruction of *karmans* and the soul is (an example of) the state of innate change—this is (the example of) the name produced by the state of rise of *karmans* plus the state of destruction of *karmans* plus the state of innate change

(6) What is the name produced by the state of rise of *karmans* plus the state of subsidence-cum-destruction of *karmans* plus the state of innate change ? The humam (state of existence) is (an example of) the state of rise of *karmans*, the sense-organs are (an example of) the state of subsidence-cum-destruction of *karmans* and the soul is (an example of) the state of innate change—this is (the example of) the name produced by the state of rise of *karmans* plus the state of subsidence-cum-destruction of *karmans* plus the state of innate change

(7) What is the name produced by the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of subsidence-cum-destruction of *karmans* ? The (subsided) passions are (an

example of) the state of subsidence of *karmans*, the right faith is (an example of) the state of destruction of the *karmans* and the sense-organs are (an example of) the state of subsidence-cum-destruction of *karmans*—this is (the example of) the name produced by the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of subsidence-cum-destruction of *karmans*

(8) What is the name produced by the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of innate change? The (subsided) passions are (an example of) the state of subsidence of *karmans*, the right faith is (an example of) the state of destruction of *karmans* and the soul is (an example of) the state of innate change—this is (the example of) the name produced by the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of innate change

(9) What is the name produced by the state of subsidence of *karmans* plus the state of subsidence-cum-destruction of *karmans* plus the state of innate change? The (subsided) passions are (an example of) the state of subsidence of *karmans*, the sense-organs are (an example of) the state of subsidence-cum-destruction of *karmans* and the soul is (an example of) the state of innate change—this is (the example of) the name produced by the state of subsidence of *karmans* plus the state of subsidence-cum-destruction of *karmans* plus the state of innate change

(10) What is the name produced by the state of destruction of *karmans* plus the state of subsidence cum destruction of *karmans* plus the state of innate change? The right faith is (an example of) the state of destruction of *karmans*, the sense-organs are (an example of) the state of subsidence cum destruction of *karmans* and the soul is (an example of) the state of innate change—this is (the example of) the name produced by the state of destruction of *karmans* plus the state of subsidence cum-destruction of *karmans* plus the state of innate change

256 Here, the five which are obtained by the combination of four states are these (1) there is a name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of subsidence-cum-destruction of *karmans*, (2) there is a name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of innate change, (3) There is a name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of subsidence-cum-destruction of *karmans* plus the state of innate change, (4) there is a name produced by the state

of rise of *karmans* plus the state of destruction of *karmans* plus the state of subsidence-cum-destruction of *karmans* plus the state of innate change, (5) there is a name produced by the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of subsidence-cum-destruction of *karmans* plus the state of innate change

257 (1) What is the name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of subsidence-cum-destruction of *karmans* ? The human (state of existence) is (an example of) the state of rise of *karmans*, the (subsided) passions are (an example of) the state of subsidence of *karmans*, the right faith is (an example of) the state of destruction of *karmans* and the sense-organs are (an example of) the state of subsidence-cum destruction of *karmans*—this is (the example of) the name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of subsidence-cum-destruction of *karmans*

(2) What is the name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of innate change ? The human (state of existence) is (an example of) the state of rise of *karmans*, the (subsided) passions are (an example of) the state of subsidence of *karmans*, the right faith is (an example of) the state of destruction of *karmans* and the soul is (an example of) the state of innate change—this is (the example of) the name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of innate change

(3) What is the name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of subsidence-cum-destruction of *karmans* plus the state of innate change ? The human (state of existence) is (an example of) the state of rise of *karmans*, the (subsided) passions are (an example of) the state of subsidence of *karmans*, the sense-organs are (an example of) the state of subsidence-cum-destruction of *karmans* and the soul is (an example of) the state of innate change—this is (the example of) the name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of subsidence-cum-destruction of *karmans* plus the state of innate change

(4) What is the name produced by the state of rise of *karmans* plus the state of destruction of *karmans* plus the state of subsidence-cum-destruction of *karmans* plus the state of innate change ? The human (state of existence) is (an example of) the state of rise of

karmans, the right faith is (an example of) the state of destruction of *karmans*, the sense-organs are (an example of) the state of subsidence cum-destruction of *karmans* and the soul is (an example of) the state of innate change—this is (the example of) the name produced by the state of rise of *karmans* plus the state of destruction of *karmans* plus the state of subsidence-cum-destruction of *karmans* plus the state of innate change

(5) What is the name produced by the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of subsidence-cum-destruction of *karmans* plus the state of innate change? The (subsided) passion are (an example of) the state of subsidence of *karmans*, the right faith is (an example of) the state of destruction of *karmans*, the sense-organs are (an example of) the state of subsidence-cum-destruction of *karmans* and the soul is (an example of) the state of innate change—this is (the example of) the name produced by the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of subsidence cum-destruction of *karmans* plus the state of innate change

258 Here, the one which is obtained by the combination of five states is (as follows) There is a name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of subsidence-cum-destruction of *karmans* plus the state of innate change

259 What is the name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of subsidence cum destruction of *karmans* plus the state of innate change? The human (state of existence) is (an example of) the state of rise of *karmans*, the (subsided) passions are (an example of) the subsidence of *karmans*, the right faith is (an example of) the state of destruction of *karmans*, the sense-organs are (an example of) the state of subsidence-cum-destruction of *karmans* and the soul is (an example of) the state of innate change—this is (the example of) the name produced by the state of rise of *karmans* plus the state of subsidence of *karmans* plus the state of destruction of *karmans* plus the state of subsidence-cum-destruction of *karmans* plus the state of innate change

This is the mixture This is the six-named (objects)

260 [1] Then what is the seven-named (objects)?[1] The seven-named (objects) are stated to be the seven musical notes (in the following verse), viz

1 Vide supra, *sutta* No, 208

(i) *Sajja* (Skt *ṣadja*, i e the note produced by six parts of the vocal organ, viz. nose, throat, chest, palate, tongue and teeth),

(ii) *risabha* (Skt *vṛṣabha*, this note resembles the roaring of a bull, which is caused by the wind rising from the navel, striking at the upper part of the throat),

(iii) *gamdhāra* (this note is so called because it carries various smells, it is produced by wind which rises from the navel and strikes at the heart and the throat),

(iv) *majjhima* (this note is a loud sound which rises from the navel, striking at the chest and heart, and reaches back the navel),

(v) *paṃcama* note (this note is so called because it rises from five parts, viz chest, heart, throat and head),

(vi) *dhevaa* or *dhivaa* (this note is called '*dhevaa*' because it follows all other notes), and

(vii) *nesāa* (this note is called *niṣada* because all the notes reside in it and it overcomes all other notes)

These are given as the seven notes //25//

260 [2] Of these seven notes, the seven places (of origin) of notes are stated (in the following verses), viz

(One should speak) the (i) *sajja* with the tip of the tongue, the note (ii) *risaha* with chest, the (iii) *gaṃdhāra* with (the wind) coming out of the throat, the (iv) *majjhima* with the middle part of the tongue //26//

One should speak the (v) *pamcama* with the nose, the (vi) *dhevaa* with the teeth and lips and the (vii) *nesāa* with upraised eye-brows (Thus, these seven) places of (the origin of) the notes are explained //27//

260 [3] The seven notes are stated to be associated with living beings (as stated in the following verses), viz

(i) The peacock makes the note of the *sajja*, (ii) the cock makes the note of the *risabha*, (iii) the swan makes the note of the *gaṃdhāra* and (iv) the sheep or ram makes the note of the *majjhima* //28//

Then, in the spring season when flowers blossom forth (v) the Indian cuckoos make the note of the *paṃcama* (vi) the cranes and curlews make the sixth note, and (vii) the elephant makes the seventh note called *nesāa* //29//

260 [4] The seven notes are (again) stated to be associated with non-living objects (in the following verses), viz

(i) The drum makes she note of the *sajja*, (ii) the bugle (made of cow's horn, etc) makes the note of *risaha* (sic), (iii) the (military drum made of) conch shell makes the notes of the *gaṃdhāra*, and (iv) the cymbal (*jhallarī*) makes the note of the *majjhima* //30//

(v) The musical instrument *gohiyā* (used with tumblers) fixed on the earth with four legs makes the note of the *paṃcama*, (vi) the big kettledrum makes the note of *dhevaia* (sic), and (vii) the huge drum makes the seventh note //31//

260 [5] Of these seven notes, the seven note-characteristics (= gains) are stated (in the following verses)

(i) By means of the *sajja*, one gains a livelihood and his achieved (gain) does not perish He further (gains) oxen, sons friends, and becomes beloved of women //32//

(ii) By means of the *risaha* (*sic*), one gains lordship, commandership, wealth, garments, perfume, ornaments, women and beds //33//

(iii) Those who have the knowledge of the science of the music of the *gaṃdhāra* and others who have consummate knowledge of the treatises (four *Vedas*, etc) gain a commendable livelihood excel in art and become wise poets //34//

(iv) Those who practise the note of the *majjhima* live a happy life and, depending upon the note of the *majjhima*, eat, drink and offer (presents to others) //35//

(v) Those who practise the note of the *paṃcama* are the lords of the earth, are brave men entertaining other people, and are the leaders of many peoples //36//

(vi) Those who practise the note of the *dhevaa* live a miserable life, put on ugly clothes (*kucelā*), have bad conduct, are thieves, and *caṃḍālas* (low caste men with *a brahmanī* mother and a *Śūdra* father) and boxers[1] //37//

(vii) But those who practise the note of *nesāya* are doers of quarrel, are pedestrians, bearers of letters, wanderers and load-bearers[2] //38//

1 We have rendered the text given in footnote 1 on p 118 of the MJV edition The other reading is --

dhevaïsare ummaïyā havamti kalahappiyā /
sāuniyā vagguriyā soyariyā macchabaṃdhā ya //37//

2 Here also we have rendered the text given in footnote 4 on p 118 of the MJV edition The other reading is -

caṃḍālā mutthiyā meyā, je yanne pāvakārino /
goghātagā ya corā ya nesāyaṃ saramassitā //38//

260 [6]. Of these seven notes, three musical scales (*gāma*) are stated, viz.

(i) musical scale of *sajja*,
(ii) musical scale of *majjhima*,
(iii) musical scale of *gaṃdhāra*

260 [7] Of the *sajja* musical scale, seven melodies (regulated rises and falls of sounds through the *gama*) are stated (in the following verse), viz

(1) naggī,
(2) koravvīā,
(3) harī, and
(4) rayanī, and
(5) sarkamtā,
(6) surasī, the sixth, and
(7) suddhasajja, the seventh //39//

260 [8] Of the *majjhima* musical scale, seven melodies are stated (in the following verse), viz

(1) uttaramamda,
(2) rayanī,
(3) uttarā,
(4) uttarayasā (tā),
(5) assokamtā, and
(6) sovīrā, (and)
(7) the seventh is *abhīrū //40//*

260 [9] Of the *gamdhāra* musical scale seven melodies are stated (in the following verses), viz

(1) *namdī*, and
(2) *khuddimā*,
(3) *pūrimā*, and
(4) the fourth (is) *suddhagamdhārā*,
(5) the fifth melody is *uttaragaṃdhārā //41//*
(6) the sixth is to be known as *sutthuttaramāyāmā* of necessity, and
(7) then the *uttarayatā kodimā* (is) the seventh melody //42//

260 [10] Where do the seven notes come from ? What is the origin of song ? What is the time length of the breath ? Or how many are the special tones of song ? //43//

The seven notes come out of the navel, lamenting is the origin of song, the breaths have the same length as the metrical quarter (in a stanza), and there are three tones of a song //44//

That is, those (who sing a song) start in soft tone at the beginning, (they) raise the tone high at the middle part and finish in low tone at the end And (thus) a song has three special tones //45//

There are six faults, eight merits, three metres, and two languages (in singing a song) The nicely trained man who will know (these) will sing on the stage //46//

The six faults of singing are to be known in (the following) order, viz (1) (What is sung with) frightened (mind), (2) (what is sung) too quickly, (3) with unrestrained breath and also too quickly, (4) with excessive sound of cymbal, (5) with loose harsh sound (like the sound of crow), and (6) with nasalized sound //47//

The eight merits of singing are (as follows) (1) perfect (with all notes of sounds in proper order), (2) charming (with feeling in singing), (3) decorated (with tunes), (4) clear, (5) without discordance, (6) sweet (like the tone of cuckoo), (7) harmonious, and (8) excessively soft //48//

And a song is sung with clearance in breast, throat, and head, and is soft and (properly) regulated, and well composed in words (to be sung), and (accompanied with) harmonious clapping of hand and intrumental music (of the sound of the footsteps of dancing girls), and is harmonious with the seven musical notes //49//

The seven notes are harmonious in respect of (1) letters (long, short, protracted, nasal), (2) words, (3) clapping (of hands or drum), (4) the note of stringed instrument (*laya*), (5) the first pitch in which a song is begun, (6) expirated breath and inspirated breath, and (7) movement of fingers //50//

A song should be (1) without any fault (2) possessed of significant meaning, (3) well reasoned, (4) decorated with figures of speech, (5) well concluded, (6) expressive of kind, consistent and blameless meaning or accompanied with alliteration, (7) well measured, and (8) sweet //51//

There are only three types of metre, viz uniform (wherein all the quarter-verses are identical in structure), semi-uniform (wherein only the first and third on the one hand, and second and fourth quarter-verses on the other hand are identical in structure), and wholly uneven (where all the quarter-verses are different in structure) There is no fourth (type) //52//

There are only two languages, viz Sanskrit and Prakrit The praiseworthy *Isibhāsiyas* (words spoken by the wise) are sung in totality of the notes (of the *sajja*, etc) //53//

260 [11] What sort of woman sings in sweet (tone)? What sort of woman sings in rough and harsh tone? What sort of woman sings with skill? What sort of woman sings slowly and quickly? What sort of woman sings out of tune? //54// [five-footed verse]

[1]A woman 'with fair skin' (*gorī*) sings sweet (songs). A woman 'with dark skin' (*sāmā*) sings rougly and in harsh tone. A woman of 'black colour' (*kālī*) sings with skill. A 'one-eyed woman' (*kāṇā*) sings slowly, and a 'blind woman' (*aṃdhā*) sings quickly. A woman of 'tawny colour' (*piṃgalā*) sings out of tune //55// [five-footed verse]

There are seven notes, three musical scales, twenty-one melodies, forty-nine tones coming out of the (seven) strings, the totality of the notes are finished (here) //56//

This is the seven-named (object)

261 Then what is the eight-named?[2] The eight-named (objects) are illustrated as the eight kinds of the case-endings of words (in the following verses), viz

(i) The first case-ending is used for indication (of the meaning of the word, including its gender and number, *niddesa*), (ii) the second is used for advice (*uvaesana*), (iii) the third is used for instrument (*karana*), (iv) the fourth is used for the recipient (of the gift, *saṃpayāvana*) //57//

(v) The fifth is used for the object from which (something) is separated (*apāyāna*), (vi) the sixth is used to indicate the relation of 'one's own and 'master' (*sassāmivāyana*), (vii) the seventh is used to mean the receptacle (of something, *sannidhāna*), and (viii) the eighth is used in addressing (*āmaṃtanī*) //58//

Among these (eight), (i) the (example of the) first case-ending in the sense of indication is 'he' (*so*), 'this (person)' (*imo*), or 'I' (*ahaṃ*) (ii) The (example of the) second in the sense of advice is 'speak or make this (*imam*) or that' (*taṃ*) //59//

(iii) The (example of the) third in the sense of 'instrument' is '(this) was done or spoken *by him* (*tena*) or *by me*' (*mae*) (This is apparently a case of third case-ending in the nominative sense But if the preceptor is the ultimate doer, his subordinate monks are the instruments in learning the scripture or doing some work ordered by the preceptor In this latter way, the case-ending under consideration may be taken in the instrumental sense) (iv) The (example

1 We have followed footnote 5 on p 120 of the MJV edition

2 Vide supra, *sutta* No 208

of the) fourth is the form 'Oh ! obeisance to the oblation (*sāhāe*, *svāha* personified as a daughter of *Dakṣa* and wife to *Agni*)' in the sense of recipient of a gift //60//

(v) The (example of the) fifth in the sense of the object from which (something) is separated is 'Take away from or take 'from this (*etto*)' or 'from that (*tto*)' (vi) The (example of the) sixth is 'of this (*tassa*)', or 'of one who is gone (*imassa va gayassa*)' in the sense of relation of master (and one's own) //61//

(vii) The (example of the) seventh is 'This is *in this* (*imammi*)' in the sense of support, time, and state and (viii) the (example of the) eighth is used in the sense of addressing, e g, 'Oh ! young man (*he juvana*)' //62//

This is the eight named (example of objects)

262 [1] Then what is the nine-named?[1] The nine-named objects) are illustrated as nine sentiments of poetry (in the following verses), viz

(By nine poetic sentiments the following are to be understood,

(i) heroism (*vira*),
(ii) love (*simgara*), and
(iii) wonder (*abbhua*), and
(iv) anger or fury (*rodda*),
(v) shame (*velanaa*),
(vi) disgust (*bibhaccha*),
(vii) mirth (*hāsa*),
(viii) pity (*kaluna*), and
(ix) tranquillity (*pasamta*) //63//

262 [2] Of these (nine sentiments), the sentiment of heroism has (the characteristic) marks, viz absence of repentance, patience and energy (respectively) in (the acts of) (i) charity, (ii) practice of austerity and (iii) destruction of the enemy //64//

The (example of the) sentiment of heroism is

'He indeed is a great hero who, abandoning (his kingdom, and having received ascetic ordination, effects the destruction of the party of great enemy, viz lust and anger //65//

262 [3] The sentiment named love causes the desire for union with (objects of) enjoyment, and its (characteristic) marks are adornment (with bracelet, etc), amorous movement (such as

1 Vide supra, sutta No 208,

casting of glance of love, etc), sensual gestures, smile, amorous sports and play //66//

The (example of the) sentiment of love is

'dark coloured' woman (sāmā) shows to young men her girdle (emitting) sweet (note), charming on account of amorous mavement, producing noisy sound, and causing strong passion in the hearts (of young men //67//

262 [4] The sentiment named wonder is that which causes surprise, is (often) novel (that is, not enjoyed previously), as also that which was experienced before, and is characterized by the rising of joy and sorrow //68//

The following is (the example of) the sentiment of wonder

What else could be more wonderful in this world of living beings than this that through the scripture of the Jinas, the objects of all the three (periods of) time become known //69//

262 [5] The sentiment named anger arises from the imagination and (hearing of) stories of fearful figure (of demons), voice (of demons), and darkness, and is characterized by bewilderment, illusion, sorrow, and death //70//

The (example of the) sentiment of anger is

'You, surcharged with excessive anger, are angry indeed, as you are killing the animal, appearing like a demon making fearful sound, with your face deformed by curls in the forehead, with biting lips and covered with blood here and there //71//

262 [6] The sentiment named shame *(velanaa)* is caused by transgression of the bounds of modest behaviour, secrecy, and wives of respectable persons and is characterized by generation of (feelings of) shyness and fear //72//

The following is (an example of the) sentiment of shame

Is there anything more shameful than this popular ceremony of which I feel so ashamed, as in this matrimony, the elders worship the bride's garment //73//

262 [7] The sentiment named disgust is caused by the (bad) smell and repeated association with impurity (of urine and excreta), corpse, and disagreeable sight, and is characterized by renunciation and absence of violence //74//

The following is (an example of) the sentiment of disgust

The blessed men give up the abominable body which is polluted with various dirts and which has bad smell, being of the nature of cavities filled with impurity and filth at all times //75//

262 [8] The sentiment named mirth is effected by the metamorphosis of form (such as a male appearing as a female), age (such as a youth appearing as an old man), dress and language, and is characterized by brightening (of eyes) and (is attended with) cheerfulness of the mind //76//

The following is (an example of the) sentiment of mirth

Look how the 'dark coloured' woman, looking at her husband's young brother who was asleep, but is just awoke after being besmeared with black ink (around his face), laughs with her abdomen bent on account of the trembling of her weighty breasts //77//

262 [9] The sentiment named pity is caused by the separation from the lover, capture, killing, disease, death and fear and is characterized by sorrow, lamentation dismal (*pavvāya*) and weeping //78//

The following is (an example of) the sentiment of pity

(Some old woman says to a young girl) Oh daughter ! Your face has become feeble, fatigued with excessive contemplation (of the lover) and with eyes frequently overflowing with tears //79//

262 [10] What is caused by faultless equilibrium of mind and which is (attended) with placid state (of mind) and is characterized by unruffledness, is to be known as the sentiment of tranquillity //80//

The following is (an example of) sentiment of tranquillity

'Look how the lotus of the saint's face shines in excessive beauty, being unruffled on account of good nature and calmed down, tranquillized and gentle appearance //81//'

These nine sentiments of the poetry which (usually) orginate from the thirty-two kinds of faults[1], are to be known through the (above) verses, as pure (in some poetry) as well as mixed (in others) //82//

This is the nine-named (example of objects)

263 Then what is the ten-named ?[2] The ten-named (example of objects) is stated to be tenfold (thus) (names)

(i) according to the attributes (denoted by the word) being true (of the meaning of the word)—*gonna*,

(ii) according to the attributes (denoted by the word) being not true (of the meaning of the word) —*no-gonna*,

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1 Vide Commentary, p 128b

2 Vide supra, Sutta No 208

(iii) according to the commencing words (of the chapters, etc, of the scripture)—*āyānapadenam*,

(iv) according to the words being opposite (in meaning to the actual word used)—*paḍipakkhapadenaṃ*,

(v) according to the prominence—*pāhannayāe*,

(vi) according to the beginningless (eternal) doctrine—*anādiyasiddhamtenaṃ*,

(vii) according to the names—*nāmenaṃ*,

(viii) according to the part (of a whole object denoted by the word)—*avayavenaṃ*,

(ix) according to the combination—*samjogenam*

(x) according to the standard—*pamānenam*

264 Then what is (the name) according to the attributes being true? (The names) according to the attributes being true are (as follows)

'One who forgives' is the forgiver (*khamatīti khamano*)

'What heats' is the heater (=sun, *tapatīti tavaro*)

'What burns' is the burner (=fire, *jalatīti jalano*)

'What blows' is the blower (=wind, *pavatīti pavano*)

This is (the name) according to the attributes being true

265 Then what is (the name) according to the attributes being not true? (The names) according to the attributes being not true are (as follows)

A (bird is called) *sakumta* (though) being without *kumta* (*akuṃta*= without the weapon called *kumta*) A (casket is called) *samugga* (though) being without *mugga* (*amugga*=without kidney beans) The (ocean is called) *samudda* (though) being without *mudda* (*amudda*= without finger-ring) The (chaff is called) *palāla* (though) being without *lāla* (*alāla*=without saliva) A (bird is called) *sakuliyā* (though) being without *kuliyā* (*akuliyā*=without wall) The (*palāsa* tree or leaf is called *palāsa* (though) it does not eat flesh (*no palaṃ asati*) The (white ant is called) *māiivāhaa* (though) it is not *māiivāhaa* (*amāiivāhaa*=not carrying mother) A (kind of insect is called) *bīyavāvaa* (though) it is not *bīyavāvaa* (*abīyavāvaa*=anything which does not pervade seeds) A three-sensed insect is called) *indagovaa* (though) it does not protect Indra

This is (the name) according to the attributes being not true

266 Then what is (the name according to the commencing words (of the chapter, etc, of the scripture)? (The names) according to the commencing words (of the chapters etc of the scripture) are (as follows):

[1]*Dhammo mamgalaṃ* (the name of the first chapter of the *Dasaveyāliyasutta*, which begins with '*dhammo*')

Cūliyā (the name of the second *cūliyā* of the *Dasaveyāliyasutta* which begins with '*cūliyā*')

Āvaṃtī (the name of the first, second and third *uddesas* of the fifth chapter of the first *Suyakkhaṃdha* of the *Āyāranga*, as all the three begin with '*āvamtī*')

Cāuraṃgijjaṃ (the name of the third chapter of the *Uttarajjhayanasutta*, which begins with '*cattari*')

Asamkhayaṃ (the name of the fourth chapter of the *Uttarajjhayanasutta*, which begins with '*asamkhayam*')

Āhattahīyaṃ (the name of the thirteenth chapter of the first *Suyakkhamdha* of the *Sūyagadanga*, which begins with *āhattahīyaṃ*')

Addaijjaṃ (the name of the sixth chapter of the second *Suyakkhamdha* of the *Sūyagadamga*, which begins with '*puraladam*')

Jannaijjam (the name of the twenty-fifth chapter of *Uttarajjhayanasutta*, which begins with '*mahai akulasambhūo*')

Purisaijjam (another name of the sixth chapter of the *Uttarajjhayanasutta*, usually known as *Khuddaganiyamthijjam* which begins with '*jāvanta*')

Usukarijjam (the name of the fourteenth chapter of the *Uttarajjhayanasutta*, which begins with '*devā*')

Elaijjam (the name of the seventh chapter of the *Uttarajjhayanasutta*, which begins with '*jahaesam*')

Vīrijam (the name of the eighth chapter of the first *Suyakkhamdha* of the *Sūyagadamga*, which begins with '*duhā*')

Dhammo (the name of the ninth chapter of the first *Suyakkhamdha* of the *Sūyagadamga*, which begins with '*kayare*')

Maggo (the name of the eleventh chapter of the first *Suyakkhaṃdha* of the *Sūyagadamga*, which begins with '*kayare*')

Samosaranaṃ (the name of the twelfth chapter of the first *Suyakkhaṃdha* of the *Sūyagadamga*, which begins with '*cattāri*')

Gaṃtha (the name of the fourteenth chapter of the first (*Suyakkhamdha* of the *Sūyagadamga* which begins with '*gamtham*')

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1 What follows is mainly according to the footnotes 12-14 on p 124 of the MJV edition though incorporating the additional item of the MJV edition also

Jamaiyam (the name of the fifteenth chapter of the first *Suyakkhamdha* of the *Sūyagadamga*, usually known as *Āyāniya*, which begins with '*jamaiam*')

This is (the name) according to the commencing words (of the chapter, etc of the scripture)

267 Then what is (the name) according to the words being opposite (in meaning) ? The following are (the examples of) names according to the words being opposite

When people settle in new settlements like—village, mine (*āgara*), town, town surrounded by boundary wall made of earth (*khela*), city surrounded by low rampart, isolated town (*malamba*), city connected by roads and rivers, market city (where merchandise from various countries are imported), hermitage and city where fair is held—the (jackal which is) *asivā* (inauspicious) is called *sivā* (meaning 'what is auspicious') (Similarly, on other occasions) fire (*aggi*, which is hot) is called cool (*sīyala*), poison (*visa*) is called sweet (*mahura*), acid (*ambila*) is called sweet (*sāuya*) at liquor merchant's shop, what is *latta* (red-coloured) is called *alatta* (=*aratta*, literally not red), what is *lāua* (gourd) is also called *alāua* (not-*lāua*, though the negative sign is without any negative meaning), what is *sumbhaa* (making beautiful colour) is called *kusumbhaa*(*ku*+*sumbhaa*, '*ku*' meaning 'bad'), who is talkative is called a liar

This is (the name) according to the words being opposite

268 Then what is (the name) according to the prominence ? The following are (the examples of names) according to the prominence

(A forest where the majority of the trees is *asoka* is called) the forest of *asoka* (Jonesia) trees, (similarly, we say) the forest of *sattavanna* (Alstonia scholari) trees, the forest of *campaka* (Michelia) trees, the forest of mango trees the forest of *nāga* (Mesua Roxburghu) trees, the forest of *punnāga* (Rottleria Tinctoria) trees, the forest of *ucchu* (sugar-cane) plants, the forest of vine creepers, and the forest of *sāla* (Vatica Robusta) trees

This is (the name) according to the prominence

269 Then what is the name according to the beginningless (eternal) doctrine ? The following are (the examples of the names) according to the beginningless (eternal) doctrine

Dhammatthikāa (the substance, imagined as a collection of parts helping the movement of the souls and material bodies),

Adhammatthikāa (the substance, imagined as a collection of parts, helping the souls and material bodies to rest),

Āgāsatthikāa (the substance, imagined as a collection of parts, giving accommodation to other substances);

Jīvatthikāa (the spiritual substance, imagined as collection of parts);

Poggalatthikāa (the material substance, which is a collection of parts),

Addhāsamaa (time instant)

This is (the name) according to the beginningless (eternal) doctrine

270 Then what is (the name) according to the name? The following are (the examples of names) according to the names

When (a child or descendant is) named after the name of his father and grandfather (or, father's a grandfather) (it is an example of name according to the names)

This is (the name) according to the names

271 Then what is (the name) according to the part (of a whole object denoted by the word)? (The examples of the name) according to the part (of a whole object) are (given in the follwing verses)

(A bull is called) *siṃgī* (on account of having *simga*, horns as a part of its body) (Similarly, a peacock is called) *sihī* (=having crest), (an elephant is called) *visāṇī* (=having tusk), (a wild boar is called) *dāḍhī* (=having tusk), (a bird is called) *pakkhī* (=having wings), (a horse as well as similar animals is called) *khurī* (having hoof), (a lion as well as similar animals is called) *nahī* (=having nails), (a sheep as well as similar animals is called) *vālī* (=having tail), (all animals with two legs are called) *dupaya* (biped), (all animals with four legs are called) *cauppaya* (quadruped), (all animals with many legs are called) *bahupaya* (multiped), (a monkey as well as similar animals is called) *ramgūlī* (=having tail), (a lion as well as similar animals is called) *kesarī* (=having mane), and (a bull as well as similar animals is called *kakuhī* (=having hump) //83//

One should identify a soldier by means of his waistband, a lady by her garment, (one should acertain the contents of) the pot as (perfectly) boiled from a single boiled grain and (one should identify) a poet by a single stanza //84//[1]

This is (the name) according to the part (of a whole object)

272 Then what is (the name) according to the combination? (The name) according to the combination is stated to be fourfold, viz

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1 The verse is repeated in *sutta* No 446 (verse 116)

(i) combination with substances,
(ii) combination with place;
(iii) combination with time,
(v) combination with states

273 Then what is (the name according to) the combination with substances ? (The name according to) the combination with substances is stated to be threefold, viz

(1) sentient,
(2) non-sentient,
(3) (sentient and non-sentient) mixed together

274 Then what is (the name according to the combination with substance, which are) sentient ? (The name according to the combination with substances which are) sentient is (as follows) ·

A *gomia* (master of cows) is (so called) because of (his having) cows, a *māhisia* (master of she-buffaloes) is (so called) because of (his having) she-buffaloes, a *ūrania* (master of ewe) is (so called) because of (his having) ewe, an *uttavāla* (master of she-camels) is (so called) because of (his having) she-camels

This is (the name according to the combination with substances, which are) sentient

275 Then what is (the name according to the combination with substance, which are) non-sentient ? (The name according to the combination with substances, which are) non-sentient is (as follow)

A *chattī* (a man holding an umbrella) is (so called) because of (his having) an umbrella, a *damdī* (a man holding a stick) is (so called) because of (his having) a stick, a *padī* (a man possessed of garment) is (so called) because of (his having) a garment, a *ghadī* (a man possessed of pot) is (so called) because of (his having) a pot, a *kadī* (a man possessed of mattress) is (so called) because of (his having) a mattress

This is (the name according to the combination with substances, which are) non-sentient

276 Then what is (the name according to the combination with substances, which are) a mixture (of the sentient and the non-sentient) ? (The name according to the combination with substances which are a mixture (of the sentient and non-sentient) is (as follows)

A *hālia* (ploughman) is (so called) because of (his having) a plough (as well as bulls i e a mixture of sentient and non-sentient things), a

sākaḍia (carter) is (so called) because of (his having) a cart (as well as bulls), a *rahia* (charioteer) is (so called) because of (his having a chariot (as well as horses), a *nāvia* (boatman) is (so called) because of (his having) a boat (as well as passengers)

This is (the name according to the combination with substances, which are) a mixture (of the sentient and the non-sentient things)

This is (the name according to) the combination with substances

277 Then what is (the name according to) the combination with places?[1] (The name according to) the combination with places is (as follows)

The *Bhāraha* (people born in *Bhārata* are so called because of their birth in *Bharata*), (Similarly), *Eravaa*, *Hemavaa*, *Erannavaa*, *Harivassaa*, *Rammayavassaa*, *Puvvavidehaa*, *Avaravidehaa*, *Devakurua*, *Uttarakurua*, or *Māgahaa* (the inhabitants of *Magaha*), (similarly), *Mālavaa*, *Sorațthaa*, *Marahațthaa*, *Koṃkanaa*, *Kosalaa*

This is (the name according to) the combination with places

278 Then what is (the name according to) the combination with time?[2] (The names according to) the combination with time are (as follows)

A *susamasusamaa* (is so called because of one's birth at a time of *susamasusama* 'happiness plus happiness'), a *susamaa* (is so called because of one's birth at a time of *susama* 'happiness'), a *susamadūsamaa* (is so called because of one's birth at a time of *susamadūsamā* 'pain plus happiness'), (similarly), *dūsamasusamaa*, *dūsamaa* and *dūsamadūsamaa* Or, a *pāvusaa* (is so called because of one's birth in the rainy season (Similarly), *vāsārattaa* (in the rainy day), *saradaa* (in the autumn season), *hemamtaa* (in the winter season), *vasamtaa* (in the spring season), and *gimhaa* (in the summer season)

This is (the name according to) the combination with time

279 Then what is (the name according to) the combination with states?[3] (The name according to) the combination with states is stated to be twofold, viz

(1) auspicious (knowledge, etc),
(2) inauspicious (anger, etc)

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1 Vide supra, *sutta* No 272
2 Vide supra, *sutta* No 272
3 Vide supra, *sutta* No 272

280 Then what is (the name according to the combination with states, which are) auspicious ? (The names according to the combination with states, which are) auspicious are (as follows)

A *nāṇī* (man having knowledge is so called) because of (his) knowledge (which is an auspicious state), a *daṃsaṇī* (man having faith is so called) because of (his) faith (which is an auspicious state), a *carittī* (man having good conduct is so called) because of (his) good conduct (which is an auspicious state)

This is (the name according to the combination with states, which are) auspicious

281 Then what is (the name according to the combination with states, which are) inauspicious ? (The names according to the combination with states, which are) inauspicious are (as follows) ,

A *kohī* (man who is angry is so called) because of (his) anger, a *māṇī* (man who is proud is so called) because of (his) pride, a *māyī* (man who is deceitful is so called) because of (his) deceit, a *lobhī* (man who is greedy is so called) because af (his) greed

This is (the name according to the combination with states, which are) inauspicious This is (the name according to the combination with states This is (the name) according to the combination [1]

282 Then what is (the name) according to the standard ?[2] (The name according to) the standard is stated to be fourfold, viz

(i) standard as name,

(ii) standard as arbitrary attribution,

(iii) standard as substance-potential,

(iv) standard as essence

283 Then what is (the name according to) the standard as name ? The standard as name (*nāmappamāna*) means the name '*pamāna*' given to a living being, a non-living thing, many living beings, many non-living things, a mixture of them, and many mixtures of them This is the standard as name

284 Then what is the standard as arbitrary attribution ? The standard as arbitrary attribution is stated to be sevenfold (in the following verse), viz

The sevenfold names as arbitrary attribution are with reference to)

(1) lunar mansions (*nakkhatta*),

(2) gods (*devaya*),

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1 Vide supra, *sutta* No 272

2 Vide supra, *sutta* No 263.

(3) family genealogy (*kula*),
(4) heretics or heresy (*pāsamḍa*),
(5) groups (*gana*), and
(6) (names given to children) to ensure (their) survival (*jīviyāheu*),
(7) name (given) according to (one's) wish (*ābhippāuya-nāma* //85//

285 Then what is the name according to the lunar mansions ? The following are the names according to the lunar mansions

A person born in the lunar mansion of *Kattiyā* (Pleiades) is (named) *Kattia* (Similarly, the following names are formed) *Kattidinna* (a person bestowed by the *Kattiyā*), *Kattidhamma* (a person following *Kattiyā* in his religion), *Kattisamma* (a person looking to *Kattiyā* for happiness), *Kattideva* (a person honouring *Kattiyā* as god), *Kattidāsa* (a person who is servant to *Kattiyā*), *Kattisena* (a person who is a defender of *Kattiyā*), *Kattirakkhia* (a person protected by *Kattiyā*) (Similarly), a person born in the lunar mansion called *Rohinī* (Aldebaran, wheeled vehicle) is (called) *Rohinia*, (similarly,) *Rohinidinna*, *Rohinidhamma*, *Rohinisamma*, *Rohinideva*, *Rohinidāsa*, *Rohinisena*, and *Rohinirakkhia* Similarly, the names are to be framed according to the names of all the lunar mansions The following are the epitomic verses (giving the names of the lunar mansions) —

(i) *Kattiyā* (Pleiades), (ii) *Rohinī* (Aldebaran), (iii) *Migasira* (Orionis), (iv) *Addā* (Orionis), and (v) *Punavvasū* (Geminorum), and (vi) *Pussa* (Cancri), then (vii) *Assilesā* (Hydrae), (viii) *Maghā* (Leonis), and two (ix x) *Phaggunīs* (Leonis) (of *Uttarā* and *Puvvā*) //86//

There are also (xi) *Hattha* (Corvi), (xii) *Cittā* (Spica), (xiii) *Sādī* (Arcturus), (xiv) *Visāhā* (Librae), and (xv) *Anurāhā* (Scorpionis), (xvi) *Jeṭṭhā* (Scorpionis), (xvii) *Mūla* (Scorpionis), (xviii) *Puvvāsādhā* (Sagittarii), (and) similarly (xix) *Uttarā(-sādhā*, Sagittarii) //87//

There are again (xx) *Abhiī* (Lyra), (xxi) *Savana* (Aquilae), (xxii) *Dhaniṭṭhā* (Delphinis or Dolphin), (xxiii) *Satibhisadā* (Aquarii), and two (xxiv xxv) *Bhaddavayās* (Pegasi) (eastern and nothern), (xxvi) *Revati* (Piscium), (xxvii) *Assini* (Arietis), and (xxviii) *Bharanī* (Arietis) This is the serial order of the lunar mansions //88//[1]

This is (the name) according to the lunar mansions

1, See *Antiquities of India*, by Dr L D Barnett, Calcutta, 1964 (second reprint) p 210ff.

286. Then what is the name according to (the names of) gods ? The following are (the examples of) the names according to gods

A person born (by the grace) of the god *Aggi* is (called) *Aggia* (Similarly the following names are formed) · *Aggidinna*, *Aggidhamma*, *Aggisamma*, *Aggideva*, *Aggidāsa*, *Aggisena*, and *Aggirakkhia* Similarly, the names of all the gods (who are the presiding deities) of the lunar mansions are to be spoken of There are also the following epitomic verses (giving the names of gods)

(i) *Aggi*, (ii) *Payāvai*, (iii) *Soma*, (iv) *Rudda*, (v) *Aditi*, (vi) *Bahassaī*, (vii) *Sappa*, (viii) *Piti*, (ix) *Bhaga*, (x) *Ajjama*, (xi) *Saviyā*, (xii) *Taṭṭhā*, (xiii) *Vāyu*, and (xiv) *Iṃdaggi* //89//

(xv) *Mitta*, (xvi) *Iṃda*, (xvii) *Nirati*, (xviii) *Au* (= *Ambas*), (xix) *Vissa*, and (xx) *Bambha*, and (xxi) *Virhū*, (xxii) *Vasu*, (xxiii) *Varuna*, (xxiv) *Aya*, (xxv *Vivaddhī*[1], (xxvi) *Pusa*, (xxvii) *Asa*, and (xxviii) *Jama* //90//

This is the name according to gods

Then what is the name according to family genealogy ? The following are (the examples of) the names according to family genealogy

Ugga, *Bhoga*, *Rāinna*, *Khattia*, *Ikkhāga*, *Nāta*, and *Koravva* (which are names according to family genealogy)

This is the name according to family genealogy

288 Then what is the name after the heretics or heresies ? The following are the names after the heretics or heresies

Samanaa[2] *Paṃduraṃgaa*[3], *Bhikkū*[4], *Kāvāliyaa*, *Tāvasaa*, and *Parivvāyaga*

This is the name after the heretics or heresies

289 Then what is the name (formed) according to (the name of) the groups (of people) ? The following are (the examples of) the names (formed) according to (the names of) the groups (of people)

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1 Prakrit *viaddhī* Another reading for this is *Ahirbudhna*, according to the Commentary, p 134 B

2. According to the Commentary, p 134 B, *Samanas* fall in five classes, viz *niggaṃtha*, *sakka*, *tāvasa*, *geruya* and *ājīva*

3 He is affiliated to the *Naiyāyikas*—Commentary, p 134 B

4 He is affiliated to the *Buddhadarśana*—Commentary, p 134 B

Malla, Malladinna, Malladhamma, Mallasamma, Malladeva, Malladāsa, Mallaseṇa and *Mallarakkhia* (which are connected with the *gaṇa* known as the *Mallas*)

This is the name (formed) according to (the names of the groups (of people)

290 Then what is (the name given to children) to ensure (their) survival ? The following are (the examples of the names given to children) to ensure (their) survival

Avakaraa (a child taken from dust-bin), *Ukkuruḍaa* (a child taken from a place for depositing refuses), *Ujjhiyaa* (a child that is thrown away), *Kajjavaa* (a child recovered from excreta), a *Suppaa* (a child recovered from a winnowing basket)

This is (the name given to children) to ensure (their) survival.

291 Then what is the name (given) according to (one's) wish

Ambaa, Nimbaa Babūlaa, Palāsaa Sinaa, Piluyaa, and *Karīraa*

This is the name (given) according to (one's) wish This is (the name as) standard as arbitrary attribution [1]

292 Then what is (the name as) standard as substance-potential?[2] (The examples of) the standard as substance-potential are sixfold as follows

(1) *Dhammatthikāa* (the substance, imagined as a collection of parts, helping the motion of the souls and material bodies), up to (6) *Iddhāsamaa* (time-instant) [3]

This is (the name as) the standard as substance-potential

293 Then what is (the name as) standard as essence ?[4] (The name as) standard as essence is stated to be fourfold, viz

(1) formed by compounds (*sāmāsia*),
(2) formed by nominal terminations (*taddhiaa*),
(3) standing for verbal roots (*dhātua*);
(4) formed by according to etymology (*niruttia*)

294 Then what is (the name) formed by compounds? (The examples of the names) formed by compounds are (illustrated by) the seven compounds (mentioned in the following verse), viz

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1 Vide supra, *sutta* No 282 and 284
2 Vide supra, *sutta* No 282
3 Vide supra, *sutta* No 132
4 Vide supra, *sutta* No 282

(i) the coordinative (*daṁda*), and
(ii) the possessive (*bahuvvīhī*),
(iii) the descriptive determinative (*kammadhāraa*), and
(iv) the numeral (*diggu*),
(v) the dependent determinative (*tappurisa*),
(vi) the indeclinable (*avvaībhāva*), and
(vii) single stem denoting meanings of two or more stems (*ekkasesa*) is the seventh //91//

295 Then what is the coordinative compound ? (The examples of) the coordinative compound are (as follows)

dantoṣṭham meaning *dantāḥ* (teeth) and *oṣṭhau* (two lips),
stanodaram meaning *stanau* (two nipples) and *udaraṃ* (belly),
vastrapātram meaning *vastram* (cloth) and *pātram* (bowl),
aśvamahiṣam meaning *aśvah* (horse) and *mahiṣah* (buffalo),
ahinakulam meaning *ahih* (snake) and *nakulah* (mongoose)

This is the coordinative compound

296 Then what is the possessive compound ? (The examples of) the possessive compound are (as follows).

The mountain on which the trees of *Kuḍaya* and *Kalaṃba* are in blossom (*phullā jammi girimmi kuḍayakalaṃbā*) is expressed as '*imo giri phulliyakuḍayakalambo*'

This is the possessive compound

297 Then what is the descriptive determinative compound ? (The examples of) the descriptive determinative compound are (as follows)

The bull which is white is white-bull (*dhavalavasaho*) The deer which is black is black-deer (*kiṇhamigo*) The cloth which is white is white-cloth (*setapato*) The cloth which is red is red-cloth (*rattapato*)

This is the descriptive determinative compound

298 Then what is the numeral compound ? (The examples of) the numeral compound are (as follows)

Three bitter things collectively (*tinni kadugā*) are (all at once) expressed by '*tikadugam*' Three sweet things collectively (*tinni mahurāni*) are (all at once) expressed by '*timahuram*' Three attributes collectively (*tinni guṇā*) are (all at once) expressed by '*tigunaṃ*' Three cities collectively (*tinni purā*) are (all at once) expressed by '*tipuraṃ*' Three sounds collectively (*tinni sarā*) are (all at once) expressed by '*tisaraṃ*' Three lotuses collectively (*tinni pukkharā*) are (all at once) expressed by '*tipukkharam*' Three drops collectively (*tinni*

bıṃduyā) are (all at once) expressed by '*tıbıṃduyaṃ*' Three paths collectively (*tınnı pahā*) are (all at once) expressed by '*tıpahaṃ*' Five rivers collectively (*paṃca nadıo*) are (all at once) expressed by '*paṃca-nadam*' Seven elephants collectively (*satta gayā*) are (all at once) expressed by '*sattagayaṃ*' Nine horses collectively (*nava turagā*) are (all at once) expressed by '*navaturagaṃ*' Ten villages collectively (*dasagāmā*) are (all at once) expressed by '*dasagāmam*' Ten cities collectively (*dasa purā*) are (all at once) expressed by '*dasapuraṃ*'

This is the numeral compound

299 Then what is the dependent determinative compound ? (The examples of) the dependent determinative compound are (as follows)

A crow in a holy place (*tıtthe kāgo*) is expressed by '*tıtthakāgo*' An elephant in the forest (*vane hatthī*) is expressed by '*vanahatthī*' A wild boar in the forest (*vane varāho*) is expressed by '*vanavarāho*' A buffalo in the forest (*vane mahıso*) is expressed by '*vanamahıso*' A peacock in the forest (*vane mayūro*) is experessed by '*vanamayūro*'

This is the dependent determinative compound

300 Than what is the indeclinable compound ? (The examples of) the indeclinable compound are (as follows)

Anugāmam (near the village), *anunadīyaṃ* (near the river), *anupharıhaṃ* (near the ditch), *anucarıyam* (in accordance with good conduct)

This is the indeclinable compound

301 Then what is the single stem compound (denoting the meanings of two or more stems) ? (The examples of) the single stem compound (denoting the meanings of two or more stems) are (as follows) .

As is one man (*purısa*), so are many men, as are many men, so is one man As is one silver coin (*karısāvana*), so are many silver coins, as are many silver coins, so is one silver coin [1] As is one corn (*sālī*), so are many corns, as are many corns, so is one corn [The meaning is

The expression 'a man (*purısa*)' denotes 'all men' (=men as class) The expression 'a silver coin (*karısāvana*)' denotes 'all silver coins' The expression 'a corn (sālı)' denotes 'all corns']

This is the single item compound (denoting the meanings of two or more stems) This is (the name formed by) compounds [2]

1 The passage is repeated in *sutta* No 419

2. Vide supra, *sutta* No 294

302 Then what is (the name) formed by the nominal terminations?[1] (The name) formed by the nominal terminations is stated to be eightfold (in the following verse)

(The names) formed by the nominal terminations are of eight kinds (expressing eight different meanings), viz

(i) profession (*kamma*),
(ii) handicraft (*sippa*),
(iii) reverence (*siloa*),
(iv) relation (*saṃjoga*),
(v) vicinity (*samīvaa*),
(vi) authorship (*samjūha*),
(vii) wealth or power (*issariya*),
(viii) progeny or descendants (*aiacca*) //92//

303 Then what is the name expressing profession? The following are (the examples of) the name expressing profession

[2](A person engaged in the profession of carrying grassloads is called) *tanahāraa*, (a person engaged in the profession of carrying wood is called) *katthahāraa*, (a person engaged in the profession of carrying or cutting leaves is called) *pattahāraa*, (a cloth-merchant is called) *dossia*, (a thread dealer is called) *sottia*, (a cotton merchant is called) *kappāsia*, (a pot maker is called) *kolālia*, and (a person dealing in wares or grocery is called) *bhamdaveyālia*

This is the name expressing profession

304 Then what is the name expressing handicraft? The following are (the examples of) the name, expressing handicraft

(A cloth dealer is called) *vatthia*, (a person who plays on stringed instrument is called) *tamtia*, (a darn-worker is called) *tunnāa*, (a weaver is called) *tamtuvāa*, (a garment (?) maker is called) *paṭṭakāra*, (a person who separates cotton seeds is called) *uetta*[3], (a basket maker is called) *barula*, (the maker of rope of the *muṃja* grass is called) *mumjakāra*, (a carpenter is called) *katthakāra*, (an umbrella-maker is called) *chattakāra*, (a leather strap maker is called) *vajjhakāra*, (a cloth-maker or a book maker is called) *potthakāra*, (a painter or draftsman is called) *cittakāra*, (an ivory worker is called) *daṃtakāra*, (a painter or a person who smears is called) *leppakāra*, (a person

1 Vide supra, *sutta* No. 293.
2 Here we have followed the reading given in footnote 1 on p 131 of the MJV edition
3 Vide footnote 3 on p 131 of the MJV edition

who manufactures lime is called) *sellakāra*,[1] (a hut maker or architect who constructs a cellar is called) *kottimakāra*

This is the name expressing handicraft

305 Then what is the name expressing reverence ? The following are (the examples of) the name expressing reverence :

Ascetic (*samana*), *Brāhmana* (*māhana*), and any kind of guest (*savvātithi*)[2]

This is the name expressing reverence

306 Then what is the name expressing relation ? The following are (the examples of) the name expressing relation

A king's father-in-law (*ranno sasurae*), a king's brother-in-law (wife's brother) (*ranno sālae*), a king's sister-in-law's husband (*ranno saḍḍhue*), a king's son-in-law (*ranno jamaue*), a king's brother-in-law (sister's husband) (*ranno* (sic) *bhaginīvati*)

This is the name expressing relation

307 Then what is the name expressing vicinity ? The following are (the examples of) the name expressing vicinity

The mountain-village (*giri nagaram*) means a village near the mountain *Vedisaṃ nagaram* means a village near *Vidisā*, *Bennāyadam* (literally, bank of *Bennā* river) means a village near the river *Bennā*, *Tagarāyadam* means a village near the river *Tagarā*

This is the name expressing vicinity

308 Then what is the name expressing authorship ? The following are (the examples of) the name expressing authorship

Taraṃgavatikāra (the author of the *Taramgavati*), *Malayavatikāra* (the author of the *Malayavati*), *Attānusatthikāra* (the author of the *Attānusatthi*), *Bimdukāra* (the author of the *Bindu*)

This is the name expressing authorship

309 Then what is the name expressing wealth or power ? The following are (the examples of) the name expressing wealth or power

Royal authority (*rāisara*), the noble (*talavara*), governor (*mādambia*), family-head (*kodumbia*), fabulously wealthy person (*ibbha*), trader (*seṭṭhī*), caravan leader (*satthavāha*), and military general (*senāvaī*)[3]

1 Vide footnote 3 on p 131 of the MJV edition

2 Vide footnote 4 on p 131 of the MJV edition

3 Vide supra, *sutta* No 20

This is the name expressing wealth or power.

310 Then what is the name expressing progeny or descendants ? The following are (the example of) the name expressing progeny or descendants

Titthayaramāyā (the mother whose son is *titthayara*), *Cakkavaṭṭimāyā* (the mother whose son is a *cakkavatti*), *Baladevamāyā* (a mother whose son is *baladeva*), *Vāsudevamāyā* (a mother whose son is *vāsudeva*), *Rāyamāyā* (a mother whose son is a king), *Ganimāyā* (a mother whose son is *gani*), *Vāyagamāyā* (a mother whose son is *vāyaga*)

This is the name expressing progeny or descendants This is (the name) formed by the nominal terminations [1]

311 Then what is (the name) standing for verbal roots ?[2] The following are (the examples of the name) standing for verbal roots

Bhū (is a verbal root) in the sense of 'to exist' (and is in the active form *Edha* (is a verbal root) in the sense of 'to increase or to rise' *Sparddha* (is a verbal root) in the sense of 'to exercise rivalry or envy' *Gādhṛ* (is a verbal root) meaning 'to stand firmly', 'to desire' and 'to string together' *Bādhṛ* (is a verbal root) meaning 'to agiate'

This is (the name) standing for verbal roots

312 Then what is (the name) formed according to etymology ?[3] The following are (the examples of the name) formed according to the etymology

A *mahiṣaḥ* is so called because 'it lies down on the earth (*mahyāṃ śete*)' A *bhramaraḥ* (bee) is so called because 'it wanders (*bhramati*) and makes noise (*rauti*)' A *musalaṃ* (mace) is so called because 'it shines or rises again and again (*muhurmuhurlasati*)' A *kapitthaṃ* (fruit of wood apple) is so called because 'it hangs down like an ape or monkey and makes the sound of '*ttha*' (*kapiriva lambate tthacca karoti*)' A *cikkhallam* (mud or mire) is so called because 'it makes the sound '*cit*' and is a creek (*cidīti karoti khallaṃ ca bhavati*)' An *ulūkaḥ* (owl) is so called because 'it has errect ears (*ūrdhvakarṇaḥ*)' A *mekhalā* (girdle) is so called because 'it is a garland of the sky (*khasya mālā*)'

1 Vide supra, *sutta* No, 302
2 Vide supra, *sutta* No 293
3 Vide supra, *sutta* No 293.

This is (the name) formed according to etymology This is (the name as) standard as essence [1] This is the name as standard [2] This is the ten-named (objects) [3] This is the name [4]

//Here ends (the description of) the word *nāma* (name)//[5]

[Suttas 313-520 The door of standard]

313 Then what is the standard (*pamāṇa*) ?[6] The standard is stated to be fourfold, viz

(i) standard (of measurement) of substances,
(ii) standard (of measurement) of lands,
(iii) standard (of measurement) of time,
(iv) standard (of measurement) of states

314 Then what is the standard (of measurement) of substances ? The standard (of measurement) of substances is stated to be twofold, viz

(i) concerned with the space-points (of the thing to be measured), and
(ii) concerned with the various types (of measures)

315 Then what is (the standard of measurement) concerned with the space-points ? (The examples of the standard of measurement) concerned with the space-points are (as follows)

A material atom, duad (consisting of two space-points), up to a thing consisting of infinite space-points

These are (the examples of the standard of measurement) concerned with the space-points

316 Then what is (the standard of measurement) concerned with the various types (of measures) ? (The standard of measurement) concerned with various types (of measures) is stated to be fivefold, viz

(i) measurement of quantity *(māna)*,
(ii) measurement of heavier weights *(ummāna)*,
(iii) measurement of length *(omāna)*,
(iv) measurement by counting *(ganima)*,
(v) measurement (of gold, etc) by means of artificial weights *(padimāna)*

1 Vide supra, *sutta* No 282
2 Vide supra, *sutta* No 263
3. Vide supra, *sutta* No 263
4 Vide supra, *sutta* No 208
5 The subject of *nāma* is covered by the *suttas* 208–312
6 Vide supra, *sutta* No 92

317. Then what is the measurement of quantity ? The measurement of quantity is stated to be twofold, viz

(1) standard of measurement of quantity of cereals (*dhannamānappamāne*), and

(2) standard of measurement of quantity of liquids (*rasamānappamāne*)

318 Then what is the standard of measurement of quantity of cereals ? The standard of measurement of quantity of cereals is (as follows)

two *asatīs* (one *asatī*=one handful of grains) make one *pasatī*,
two *pasatīs* make one *setiyā*,
four *setiyās* make one *kulaa*,
foor *kulaas* make one *pattha*,
four *patthayas* (sic) make one *ādhaya* (=8 seers),
four *ādhayas* make one *dona* (=32 seers),
sixty *ādhayas* make one smallest pot,
eighty *ādhayas* make one middle pot,
one hundred *ādhayas* make one biggest pot,
eight hundred *ādhayas* make one *vāha* (load)

319 What is the purpose of this standard of measurement of quantity of cereals ? (The reply is that) by means of this standard of measurement of quantity of cereals is obtained the knowledge of the determination of the standard of measurement of cereal-weight of cereals kept in *muttolī* (a kind of receptacle which is narrow at the top and bottom and a bit expanded in the middle), *murava* (covering of a cart), *iddara* (a basket made of bark-rope), *alimda* (round tub-like vessel), and *apavāri* (granary)

This is the standard of measurement of quantity of cereals

320 Then what is the standard of measurement of quantity of liquids ? The standard of measurement of quantity of liquids is (as follows)

The standard of measurement of quantity of liquids is made by the addition of one fourth part, the crest being inward, to the (vessel which is) standard of measurement of quantity of cereals (The measures for this purpose are), viz.

causatthiyā (measurement of weight equal to one sixty-fourth part of *mānī*=256/64 *palas*)=4*palas*,[1]

battisiyā (measurement of weight equal to one thirty-second part of *mānī*)=8 *palas*,

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1 Vide footnote 11 on p 138 of the MJV edition

solasiyā (measurement of weight equal to one sixteenth part of *mānī*) = 16 *palas*,

atthabhāiyā (measurement of weight equal to one eighth part of *mānī*) = 32 *palas*,

caubhāiyā (measurement of weight equal to one fourth part of *mānī*) – 64 *palas*,

addhamānī (measurement of weight equal to one half of *mānī*) = 128 *palas*,

mānī (measurement of weight) = 256 *palas*,

two *causatthiyās* make one *battīsiyā*,
two *battīsiyas* make one *solasiyā*,
two *solasiyas* make one *atthabhātiyā*,
two *atthabhāias* (sic) make one *caubhāiyā*,
two *caubhāiās* make one *addhamānī*,
two *addhamānīs* make one *mānī*

321 What is the purpose of this standard of measurement of quantity of liquids ? (The reply is that) by means of this standard of measurement of quantity of liquids is obtained the knowledge of the determination of the standard of measurement of liquid-weight of liquids kept in *vāraga* (a small pot), *ghadaga* (pot), *karaga* (water pot), *kalasiya* (pitcher),[1] *gaggari* (water jar)[1], *daiya* (leather water bag)[1], *karodi* (skull or basin)[1], and *kumdia* (pitcher made of gourd)[1]

This is the standard of measurement of quantity of liquids This is the measurement of quantity [2]

322 Then what is *ummāna*, that is, the standard of measurement of heavier weights ?[3] The word *ummāna*[4] (measure of heavier weights) stands for 'the thing so measured', (by) for instance, *addhakarisa* (half the weight of *karisa* = ½ *pala*,), *karisa*, *addhapala*, *pala*, *addhatulā*, *tulā*, *addhabhāra*, *bhāra*, two *addhakarisas*=one *karisa*, two *karisas*=one *addhapala*, two *addhapalas* = one *pala*, one hundred and five *palas*=one *tulā*, ten *tulās*=*addhabhāra*, and twenty *tulās* = *bhāra*

1 Vide footnote 14 of the MJV edition

2 Vide supra, *sutta* No 317

3 Vide supra, *sutta* No 3'6

4 *utmāna*=*ummāna* (Pkt *ummāna*) Here the minimum measure is 1/2 *karisa* which is equal to 40 *gumjās* or 8 *kammamāsas* Vide infra, *sutta* No 380 where 16 *kammamāsas* are equated to 80 guṃjas Now, as 16 *māsas* is given as the equivalent of 1 *karisa* (vide Monier's Sanskrit-English Dictionary s v *karṣa*), 1/2 *karisa* = 8 *māsas* (*kammamāsas*) = 40 *gumjās*.

323 What is the purpose of this standard of measurement of heavier weights ? (Tho reply is that) by means of this standard of measurement of heavier weights is obtained the knowledge of the determination of standard of measurement of heavier weights of objects, viz leaves, incence, fragrant substance (*tagara*), *coyaya* (a kind of fruit), *kumkuma* (saffrom), sugar, molasses, candied sugar and so on

This is the standard of measurement of heavier weights

324 Then what is *omāna*, that is, the standard of measurement of length ?[1] The word '*omāna*' stands for 'the thing whose length is measured', for instance, *hattha* (cubit), or *daṁḍa* (stick), or *dhanua* (bow), or *juga* (yoke), *nāliyā* (bamboo), or *akkha* (axle), or *musala* (club). (On these, the verses run)

The words '*daṁḍa*', '*dhanū*', '*juga*', '*nāliyā*', '*akkha*', and '*musala*' are (each) of the length or four cubits And know a *rajju* (rope) as (equal to) ten *naliyās*, as the term expressing measure of length//93//

Know regarding these terms expressing measures of length that a cubit is applied as the measure for house, a stick for land, a bow for road, a well (and the like), (are measured) by bamboo//94//

325 What is the purpose of this standard of measurement of length ? (The reply is that) by means of this standard of measurement of length is obtained the knowledge of the determination of the standard of measurement of length of objects of the nature of wells (and the like, *khāya*), palace-platforms (etc) made of bricks (*ciya*), sawn boards (etc *karagacita*), mats (*kaḍa*), cloth (*paḍa*), boundary walls (*bhitti*), and moats (*parikkheva*)

This is the standard of measurement of length

326 Then what is *ganima*, that is, the standard of measurement by counting ?[2] The standard of measurement by counting stands for 'the thing counted' (The means of counting are), for instance, *ekka* (one), *dasaga* (ten), *sata* (hundred), *sahassa* (thousand), *dasasahassa* (ten thousand), *satasahassa* (hundred thousand), *dasasatasahassa* (one million) and *kodī* (ten million)

327 What is the purpose of this standard of measurement by counting ? (The reply is that) by means of this standard of measurement by counting is obtained the knowledge of the determination of the standard of measurement by counting of the money pertaining to

1 Vide supra, *sutta* No 316

2 Vide supra, *sutta* No 316.

the income, expenditure and wages[1] for servants *(bhitaga)*, **wages (bhiti), food** *(bhatta)*, *veyana* (remuneration, that is, money paid for the things made)

This is the standard of measurement by counting

328 Then what is *padimāna*, that is, the standard of measurment (of gold, etc) by means of artificial weights ?[2] The word '*padimāna*' stands for 'the thing measured by such weight' (by means of), for instance, *guṃjā* (red and black berry used as the smallest of the jeweller's weights), *kāganī* (coin weighing 5/4 of one *guṃjā*), *nipphāva* (4/3 of *kāganī*, or 5/3 of one *guṃjā*), *kammamāsaa* (= three *nipphāvas*), *mandalaa* (= twelve *kammamāsaas*) and *suvanna* (= sixteen *kammamāsaas*). Five *guṃjās* make one *kammamāsaa*, and with reference to *kāganī*, four *kāganīs* make one *kammamāsaa*, three *nipphāvas* make one *kammamāsaa*, Thus one *kammamāsaa* is 'made by four *(kāganīs)*', twelve *kammamāsaas* are equal to one *mandalaa*, similarly, one *mandalaa* (is) fourty-eight *kāganīs*, sixteen *kammamāsaas* are one *suvanna*, thus one *suvanna* is sixtyfour *(kāganīs)*

329 What is the purpose of this standard of measurement (of gold, etc) by means of artificial weights ? (The reply is that) by this standard of measurement (of gold, etc) by means of artificial weights is obtained the knowledge of the determination of the standard of measurement by means of artificial weights of things such as gold, silver, jewels, pearls, conch, *silā* (diamond of inferior quality)[3], and coral

This is the standard of measurment (of gold, etc) by means of artificial weights This is (the standard of measurement) concerned with the various types (of measures)[4] This is the standard of measurement of substances [5]

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1 The reading *°ivayanivisamsiyānam* has been mended by us as *°uvaya nivvisa-saṃsiyānam*, as the word *nivvisa* meaning 'wages' is relevant here, for, Pali *nibbisa* and Sanskrit *nirveśa*, the following quotation may be noted

nābhinandāmi maranaṃ nābhinandāmi jīvitaṃ/
kālaṃ ca patikaṅkhāmi nibbisaṃ bhatako yathā//- *Theragāthā*, 606
nābhinandeta maranaṃ nābhinandeta jivitam/
kālameva pratīkṣeta nirveśaṃ bhrtako yathā//-*Manu* VI 45

Cf also *nivvissa*--in *sutta* No 472 infra

2 Vide supra, *sutta* No 316

3 The Commentary, explains *silā* as *rājapattaka* or *gaṃdhapatta* *Rājapaṭṭaka* means a diamond of inferior quality (Vide Monier's *Sanskrit-English Dictionary*)

4 Vide supra, *sutta* No 316

5 Vide supra, *sutta* No 313.

330. Then what is the standard (of measurement) of lands?[1] The standard (of measurement) of lands is stated to be twofold, viz.

(i) concerned with the space-points (of land to be measured), and

(ii) concerned with the various types (of other measurements of land)

331. Then what is (the standard of measurment of land) concerned with the space-points ? (The examples of the standard of measurement of land) concerned with the space-points are (as follows)

A body occupying one space-point, a body occupying two space-points, up to a body occupying numerable space-points, a body occupying innumerable space-points

This is (the standard of measurement of land) concerned with the space-points

332 Then what is (the standard of measurement of land) concerned with the various types (of other measurements of land)? (The standard of measurement of land) concerned with various types (of other measurements of land) is given (in the following verse)

(The standards of measurement of land, concerned with various types of other measurements of land) are to be understood as *aṃgula* (breadth of finger), *vihatthi* (=12 *aṃgulas*), *rayanī* (=24 *aṃgulas*), *kucchi* (=48 *aṃgulas*), (then *damḍa*), *dhanū*, (*juga*, *nāliyā*, *akkha* and *musala*—each of *damḍa* etc being equal to 96 *aṃgulas*), *gāuya* (=2000 *dhanūs*), *joyana* (=8000 *dhanūs*), *sedhī* (innumerable *koti*×*koti* *joyanas*), *payara* (*sedhī*×*sedhī*) and *loga* (world, *payara*×*sedhī*) as well as *aloga* (non-world, which is infinite) //95//[2]

333 Then what is an *aṃgula* ? The *aṃgula* is threefold, viz

(i) *āyaṃgula* (breadth of one's own finger, that is, breadth of the finger of conspicuous personalities of different ages),

(ii) *ussehaṃgula* (a determinate measure obtained at the end of a series starting with the measure of a practical material atom, each succeeding measure beginning from *sanhasanhiyā* being 8 times its immediately preceding measure[3] This is used for measuring the space occupied by various living beings[4]),

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1. Vide supra, *sutta* No 313.
2. Vide infra, *sutta* No, 345 and 361.
3 Vide infra, *sutta* No 344
4 Vide infra, *sutta* No 346

(iii) *pamāṇaṃgula* (which is a higher measure used for measurement of continents, islands, hells, heavens, etc.)

334 Then what is the *āyaṃgula* ? The *āyaṃgula* is (the breadth of) the finger of different persons born at different times, their face (*muha*) being (of the length of) twelve *āyaṃgulas* of their own, and the (whole) man being of the standard (*pamāṇa*) which is nine times (the length of) the face (The volume of water displaced by the body of) a man is (equal to the hollow of a pot holding) the quantity (*māna*) of one *doṇa*[1] (of cereals) A man is of the weight (*ummāna*) which is equal to half a *bhāra*[2]. (On this, the verses run)

The superior men (such as *cakravartin*, etc) are to be known as possessed of the standard of (proper) '*māna*', '*ummāna*' and endowed with (auspicious) marks (conch, *svastika*, etc) and signs (on their body, such as black marks like sesamum, and so on), and qualities (forbearance, etc) and are born of superior families //96//

The superior men, again, are in height one hundred and eight *aṃgulas* (of their own), the inferior are ninety-six *aṃgulas* and the mediocrities are (one hundred) and four //97//

Whether inferior or superior, the persons who (on account of their bad *karman*), are devoid of effective voice (that is, voice which is weighty and acceptable to all), buoyancy and power must act, being helpless, as menial servants to the superior persons //98//

335 By this standard of *aṃgula*—
six *aṃgulas* make one *pāda* (foot),
two *pāyas* (sic) make one *vihatthī*,
two *vihatthīs* make one *rayaṇī*,
two *rayaṇīs* make one *kucchī*,
two *kucchīs* make one *daṃḍa*, *dhaṇū*, *juga*, *nāliyā*, *akkha*, and *musala* (all of which are equal in measure),
two thousand *dhaṇūs* make one *gāuva*,
four *gāuyas* make one *joyaṇa*

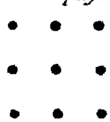
336 What is the purpose of this standard of *āyaṅgula* ? (The reply is that as regards the purpose to be served) by this standard *āyaṃgula*, (different) people born at different times measure with their own *āyaṃgula* (such objects as) well (*agaḍa*), lake (*daha*) river, dug out pond (*talāga*), rectangular reservoir (*vāvī*), such reservoir with lotus, or reservoir (*pukkharaṇī*), a long lake (*dīhiyā*, canal), zigzag lake (*guṃjāliyā*), natural tanks, or rows of such tanks or rows of tanks with

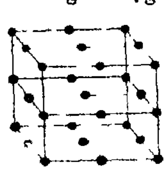
1 Vide supra, *sutta* No 318
2 Vide supra, *sutta* No 322

sluice-gates for transfer of water, or rows of water-pits, pleasure gardens, park for picnic, forests (with ordinary trees near a town), forest with the same kind of trees, forest with different kinds of trees of superior quality, rows of the same kind or of different kinds of trees, temples, assemblies, shed for supply of water to travellers, *stūpas* (mounds), ditch with equally wide bottom and top, moat (ditch with narrow bottom and wide top), wall, rampart (*attālaga*), walk (*cariya*, which is eight cubits in breadth between the wall and the fort for the movement of elephants, etc), doors, ornamented gateways (*gopura*), arch (*torana*), palace, house, thatched porch, caves (*lena*), market, triangular place for marketing (*siṃghādaga*), meeting place of three roads, meeting place of four roads, meeting place of six roads (*caccara*), temples of fourfaced deities (*caumuha*), highways (*mahāpaha*), paths, cart, chariot, vehicle, *jugga* (a two-cubit sedan chair with square seat), *gilli* (an ornamented seat on elephant's back), *thilli* (ornamented saddle), covered palanquin (*sīya*) and palanquin as long as a man (*saṃda-māṇiya*), shallow steel plate (*lohī*), steel couldron, (steel) spoons, seat, bed, pillar, earthen pot (*bhaṃda*), and bell-metal vessel (*matta*) and other accessories (*uvagarana*), etc , and the modern *joyanas* (are also measured by this *āyaṃgula*)

337 This (*āyaṃgula*) is stated to be threefold, viz
(1) *sūtiaṃgula* (rectilinear),
(2) *payaraṃgula* (plane surface),
(3) *ghanaṃgula* (cube)

(1) The *sūiaṃgula* (sic) is a one *aṃgula* long row of space-points, with (a thickness equal to) one space-point (the breadth also being equal to one space-point, for instance, which is a row of three space-points)

(2) The *payaraṃgula* is (equal to) *sūyī* multiplied by *sūyī* (for instance,  which is a square consisting of nine space-points, there being three space-points on each side)

(3) The *ghanaṃgula* is (equal to) *payara* multiplied by *sūī* (sic) (for instance,  which is a cube consisting of 27 space-points)

338 Which of these *sūtiaṃgula*, *payaraṃgula* and *ghanaṃgula*—is, O Lord, relatively less or greater or equal or extra-plus ? (The reply

is that) the *sūtiaṃgula* is the least of all, the *pataraṃgula* (sic) is innumerable times (greater than the *sūtiaṃgula*), and the *ghaṇaṃgula* is innumerable times (greater than the *payaraṃgula*)

This is the *āyaṃgula*

339 Then what is the *ussehaṃgula* ?[1] The *ussehaṃgula* is stated to be manifold (in the following verse), viz

There are—atom (*paramāṇū*), mote (*tasareṇū*, literally 'movable' (by air)), mote raised by chariot (*rahareṇū*), and tip of hair (*aggayaṃ ca vālassa*), nit (*likkhā*), louse (*jūyā*), and barley (*java*) which increase in (geometrical) progression (the succeeding one being) eight times (the preceding one) //99//

340 Then what is the atom ? The atom is stated to be two-fold, viz[2]

(1) subtle (*suhuma*, theoretical), and

(2) practical (*vavahāra*)

341 Of them, (the atom) which is subtle, is to be left unexplained (in the present context)

342 Then what is the practical (As regards) the practical (material atom), a practical material atom is produced by the integration of the assemblage of groups of infinite times infinite number[2] of suble material atoms

343 [1] Should, O Lord, it (the practical material atom) occupy the edge of a sword or edge of a razar ? Yes, it can occupy And at that time, is it pierced through or broken into pieces ? (Answer) such incident is not possible, the weapon does not prevail there indeed.

343 [2] Should, O Lord, it pass through a fiery body ? Yes, it does pass through At that time, O Lord, should it burn ? (Answer) such incident is not possible, the weapon (of fire) does not prevail there indeed

343 [3] Should, O Lord, it pass through the great cloud called *Pukkhalasaṃvattaya* ? Yes, it does pass through At that time, does it become wet with water ? (Answer) such incident is not possible, the weapon (of water) does not prevail there indeed.

343 [4] Should, O Lord it go swiftly against the stream (in the midst) of the big river called *Gangā* ? Yes, it does go swiftly At

1 Vide supra, *sutta* No, 333

2. *anaṃtāṇaṃtāṇam*—vide footnote 3 on p 137 of the MJV edition

that time, does it meet obstruction (from the stream) ? (Answer) ' such incident is not possible, the weapon (of stream) does not prevail there indeed

343 [5] Should, O Lord, it bathe into the whirlpool of water or a drop of water ? Yes, it does bathe At that time, does it rot or dissolve (in water) ? (Answer) such incident is not possible, the weapon (of water) does not prevail there indeed (On this, a verse runs)

The omniscients call that an atom which is not capable of being pierced through or broken (into pieces) even by a very sharp weapon, that (they call) the first unit of standard (of measurement) //100//

344 By the integration of the assemblage of groups of infinite practical material atoms, there arise gradually (what is) called a very very fine (*ussanhasanhiyā*), or (what is) called a very fine (*sanhasanhiyā*), or (what is) called a floating mote (*uḍdharenū*), or (what is) called a mote (*tasarenū*), or (what is) called a mote raised by chariot (*raharenū*).

eight *ussanhasanhiyās* make one *sanhasanhiyā*,

eight *sanhasanhiyās* make one *uddharenū*,

eight *uddharenūs* make one *tasarenū*,

eight *tasarenūs* make one *raharenū*,

eight *raharenūs* make one *valagga* (hair-tip) of the human beings of *Devakuru* and *Uttarakuru*,

eight *vālaggas* of the human beings of *Devakuru* and *Uttarakuru* are equal to one *vālagga* of the human beings of *Harivāsa* and *Rammagavāsa*,

eight *vālaggas* of the human beings of *Harivassa* and *Rammayavāsa* are equal to one *vālagga* of the human beings of *Hemavayavāsa* and *Herannavayavāsa*,

eight *vālaggas* of the human beings of *Hemavayavāsa* and *Herannavayavāsa* are equal to one *vālagga* of the human beings of *Puvvavideha* and *Avaravideha*,

eight *vālaggas* of the human beings of *Puvvavideha* and *Avaravideha* are equal to one *vālagga* of the human beings of *Bharaha* and *Eravaya*,

eight *vālaggas* of the human beings of *Bharaha* and *Eravaya* are equal to one *likkhā* (nit),

eight *likkhās* are equal to one *jūyā* (louse),

eight *jūyās* make one *javamajjha* (middle part of a barley corn),

eight *javamajjhas* make one *ussehamgula* (the breadth of a finger)

345 By this standard of *aṃgula*—

six *aṃgulas* make one *pāda*,

twelve *aṃgulas* make one *vihatthī*,
twenty-four *aṃgulas* make one *rayanī*,
forty-eight *aṃgulas* make one *kucchī*,
ninety-six *aṃgulas* make one *daṃda*, or *dhanū*, or *juga*, or *nāliyā*, or *akkha*, or *musala*,
two thousand *dhanūs*, by this standard of *dhanū*, make one *gāuya*,
four *gāuyas* make one *joyana*

346 What is the purpose of this (standard of measurement of) *ussehaṃgula*? (The reply is that) by meams of this *ussehaṃgula*, the space occupied by the bodies of hell-beings, animal beings, human beings and gods is measured

347 [1] How big, O Lord, is the bodily occupation of hell-beings? It is, Gotama, stated to be twofold, viz

(1) the (normal) body which is got at the time of birth and maintained till the end of life, and
(2) the body which is created afterwards to serve some purpose

Of them, the (normal) body which is maintained till the end of life is (equal to) an innumerablth part of an *amgula* in the minimum and 500 *dhanūs* in the maximum Of them, the body which is created afterwards to serve some purpose is (equal to) a numerablth part of an *aṃgula* in the minimum and 1,000 *dhanūs* in the maximum

347 [2] How big, O Lord, is the bodily occupation of hell-beings in the land of *Rayarappabha*? It is, Goyama (sic), stated to be twofold, viz

(1) the (normal) body which is got at the time of birth and maintained till the end of life, and
(2) the body which is created afterwards to serve some purpose

Of them, the (normal) body which is maintained till the end of life is (equal to) an innumerablth part of an *aṃgula* in the minimum and seven *dhanūs*, three *rayanīs* and six *amgulas* in the maximum Of them, the body which is created afterwards to serve some purpose is (equal to) a numerablth part of an *aṃgula* in the minimum and fifteen *dhanūs*, two and a half *rayanī* in the maximum

347 [3] How big, O Lord, is the bodily occupation of hell-beings in the land of the *Sakkarappabha*? It is, Goyama, stated to be twofold, viz

(1) the (normal) body which is got at the time of birth and maintained till the end of life, and

(2) the body which is created afterwards to serve some purpose

Of them, the (normal) body which is maintained till the end of life is (equal to) an innumerablth part of an *amgula* in the minimum and fifteen *dhanūs*, two and a half *rayanīs* in the maximum Of them, the body which is created afterwards to serve some purpose is (equal to) a numerablth part of an *amgula* in the minimum and thirty-one *dhanūs* and one *rayanī* in the maximum

347 [4] How big, O Lord, is the bodily occupation of hell-beings in the land of the *Vāluyapabhā*? It is, Goyama, stated to be twofold, viz

(1) the (normal) body which is got at the time of birth and maintained till the end of life, and

(2) the body which is created afterwards to serve some purpose

Of them, the (normal) body which is maintained till the end of life is (equal to) an innumerablth part of an *amgula* in the minimum and thirty-one *dhanūs* and one *rayanī* in the maximum Of them, the body which is created afterwards to serve some purpose is (equal to) a numerablth part of an *amgula* in the minimum and sixty-two *dhanūs* and two *rayanīs* in the maximum

347 [5] Similarly, the question about all types of land is to be asked

In respect of the land of the *Pamkappabhā*, the (normal) body which is maintained till the end of life is (equal to) an innumerablth part of an *amgula* in the minimum and sixty-two *dhanūs* and two *rayanīs* in the maximum, the body which is created afterwards to serve some purpose is (equal to) a numerablth part of an *amgula* in the minimum and one hundred and twentyfive *dhanūs* in the maximum

In respect of the land of the *Dhumappabhā*, the (normal) body which is maintained till the end of life is (equal to) an innumerablth part of an *amgula* in the minimum and one hundred and twenty-five *dhanūs* in the maximum, the body which is created afterwards to serve some purpo e is (equal to) a numerablth part of an *amgula* in the minimum and two hundred and fifty *dhanūs* in the maximum

In respect of (the land of) *Tamā*, the (normal) body which is maintained till the end of life is (equal to) an innumerablth part of an *amgula* in the minimum and two hundred and fifty *dhanūs* in the maximum, the body which is created afterwards to serve some purpose is (equal to) a numerablth part of an *amgula* in the minimum and five hundred *dhanūs* in the maximum

347 [6]. How big, O Lord, is the bodily occupation of hell-beings in the land of the *Tamatamā* ? It is, Goyama, stated to be twofold, viz

(1) the (normal) body which is got at the time of birth and maintained till the end of life, and
(2) the body which is created afterwards to serve some purpose

Of them, the (normal) body which is maintained till the end of life is (equal to) an innumerablth part of an *aṃgula* in the minimum and five hundred *dhaṇūs* in the maximum Of them, the body which is created afterwards to serve some purpose is (equal to) a numerablth part of an *aṃgula* in the minimum and one thousand *dhaṇūs* in the maximum

348 [1] How big, O Lord, is the bodily occupation of the *Asurakumāras* ? It is, Gotama, stated to be twofold, viz

(1) the (normal) body which is got at the time of birth and maintained till the end of life, and
(ii) the body which is created afterwards to serve some purpose

Of them, the (normal) body which is maintained till the end of life is (equal to) an innumerablth part of an *aṃgula* in the minimum and seven *rayaṇīs* in the maximum, the body which is created afterwards to serve some purpose is (equal to) a numerablth part of an *aṃgula* in the minimum and one hundred thousand *joyaṇas* in the maximum

348 [2] Similarly, it is to be spoken of up to *Thaṇiyakumāras* (vide, *sūtra* No 216 [13]) by (following) the method (adopted in the case) of the *Asurakumāras*

349 [1] How big, O Lord, is the bodily occupation of the earth-bodied beings ? It is, Goyama, (equal to) an innumerablth part of an *aṃgula* in the minimum and an innumerablth part of an *aṃgula* in the maximum also

Similarly, it is to be spoken of the micro-organic earth-bodied beings, jointly (of undeveloped and developed), and (separately) of undeveloped and developed (beings), and also of the macro-organic beings jointly (of undeveloped and developed), and (separately) of undeveloped and developed (beings)

Similarly, it is to be spoken of up to the macro-organic undeveloped and developed air-bodied beings (vide *sūtra* No, 216 [6])

349 [2]. How big, O Lord, is the bodily occupation of plant-bodied beings ? It is, Goyama, (equal to) an innumerablth part of an *aṃgula* in the minimum and a little more than one thousand *joyanas* in the maximum, (the bodily occupation of) the micro-organic plant-bodied beings of all the three varieties—viz : (i) jointly (undeveloped and developed), (ii) undeveloped, and (iii) developed also—is (equal to) an innumerablth part of an *aṃgula* in the minimum and an innumerablth part of an *aṃgula* in the maximum also, (the bodily occupation of) the macro organic plant-bodied beings is (equal to) an innumerablth part of an *amgula* in the minimum and a little more than one thousand *joyanas* in the maximum, (the bodily occupation) of (the macro organic plant-bodied beings which are) undeveloped is (equal to) an innumerablth part of an *amgula* in the minimum and an innumerablth part of an *aṃgula* in the maximum also, (the bodily occupation) of (macro organic plant-bodied beings which are) developed is (equal to) an innumerablth part of an *aṃgula* in the minimum and a little more than one thousand *joyanas* in the maximum

350 [1] (Similarly) the question about (the bodily occupation of) two-sensed beings[1] is to be asked Regarding question about two-sensed beings, (their bodily occupation) is, Goyama, (equal to) an innumerablth part of an *amgula* in the minimum and twelve *joyanas* in the maximum, (the bodily occupation) of (two-sensed beings which are) undeveloped is (equal to) an innumerablth part of an *aṃgula* in the minimum and an innumerablth part of an *amgula* in the maximum also, (the bodily occupation) of (two-sensed beings which are) developed is (equal to) a numerablth part of an *aṃgula* in the minimum and twelve *joyanas* in the maximum

350 [2] (Next comes) the question about (the bodily occupation of) three sensed beings, (it is), Goyama, (equal to) an innumerablth part of an *aṃgula* in the minimum and three *gāuyas* in the maximum, (the bodily occupation) of (three-sensed beings which are) undeveloped is (equal to) an innumerablth part of an *aṃgula* in the minimum and an innumerablth part of an *aṃgula* in the maximum also, (the bodily occupation) of (three-sensed beings which are) developed is (equal to) a numerablth part of an *aṃgula* in the minimum and three *gāuyas* in the maximum

350 [3] (Next comes) the question about the bodily occupation of four-sensed beings, (it is), Goyama, (equal to) an innumerablth part of an *aṃgula* in the minimum and four *gāuyas* in the maximum, (the

1 Vide supra, *sutta* No 216 [7]

bodily occupation) of (four-sensed beings which are) undeveloped is (equal to) an innumerablth part of an aṃgula both in the minimum and the maximum As regards the question about (the bodily occupation) of (four-sensed beings which are) developed, it is (equal to) a numerablth part of and aṃgula in the minimum and four gāuyas in the maximum

351 [1] As regards the question of the bodily occupation of the animal beings with five sense-organs, it is, Goyama, (equal to) an innumerablth part of an *aṃgula* in the minimum and one thousand *joyanas* in the maximum

351 [2] The question about (the bodily occupation of) aquatic beings of the animal world with five sense organs, Goyama, is also like this, and like this is also the (question about) the agamic aquatic beings with five sense-organs (In respect of the question about agamic aquatic beings with five sense-organs, Goyama, it is (equal to) an innumerablth part of an *amgula* in the minimum and one thousand *joyanas* in the maximum)[1], in respect of the question about undeveloped agamic acquatic beings with five sense organs, it is (equal to) an innumerablth part of an *aṃgula* in the minimum and an innumerablth part of an *amgula* in the maximum also, in respect of the question about the developed agamic aquatic beings with five sense-organs, it is (equal to) a numerablth part of an *amgula* in the minimum and one thousand *joyanas* in the maximum , in respect of the question about aquatic beings with five sense-organs, coming out of womb, it is, Goyama, (equal to) an innumerablth part of an *aṃgula* in the minimum and one thousand *joyanas* in the maximum , in respect of the question about undeveloped (aquatic beings with five sense-organs, coming out of womb), it is, Goyama, (equal to) an innumerablth part of an *aṃgula* in the minimum and an innumerablth part of an *aṃgula* in the maximum also, in respect of the question about developed (aquatic beings with five sense-organs, coming out of womb), it is, Goyama, (equal to) a numerablth part of an *amgula* in the minimum and one thousand *joyanas* in the maximum

351 [3] In respect of the question about the quadruped terrestrial beings (with five sense-organs), it is, Goyama, (equal to) an innumerablth part of an *aṃgula* in the minimum and six *gāuyas* in the maximum, in respect of the question about the agamic quadruped terrestrial beings (with five sense-organs), it is, Goyama, (equal to) an innumerablth part of an *aṃgula* in the minimum and

1 The bracketed portion is from Puppha Bhikkhu's *Suttāgame* Part II, p 1127

'several' (*puhatta*)[1] *gāuyas* in the maximum, in respect of the question about the undeveloped agamic quadruped terrestrial beings (with five sense-organs), it is, Goyama, (equal to) an innumerablth part of an *aṃgula* in the minimum and an innumerablth part of an *aṃgula* in the maximum also, in respect of the question about the developed agamic quadruped terrestrial beings (with five sense-organs), it is, Goyama, (equal to) a numerablth part of an *amgula* in the minimum and 'several' *gāuyas* in the maximum, in respect of the question about the quadruped terrestrial beings with five sense-organs, coming out of womb, it is, Goyama, (equal to) an innumerablth part of an *amgula* in the minimum and six *gāuyas* in the maximum, in respect of the question about the undeveloped quadruped terrestrial beings with five sense-organs, coming out of womb, it is, Goyama, (equal to) an innumerablth part of an *amgula* in the minimum and an innumerablth part of an *aṃgula* in the maximum also, in respect of the question about the developed (quadruped terrestrial beings with five sense-organs, coming out of womb, it is, Goyama, (equal to) a numerablth part of an *amgula* in the minimum and six *gāuyas* in the maximum.

In respect of the question about the terrestrial reptile beings crawling on breast with five sense-organs, it is, Goyama, (equal to) an innumerablth part of an *aṃgula* in the minimum and one thousand *joyanas* in the maximum, in respect of the question about the agamic terrestrial reptile beings crawling on breast, with five sense-organs, it is, Goyama, (equal to) an innumerablth part of an *aṃgula* in the minimum and 'several' *joyanas* in the maximum, in respect of the question about the undeveloped (agamic terrestrial reptile beings crawling on breast, with five sense-organs), it is, Goyama, (equal to) an innumerablth part of an *amgula* in the minimum and an innumerablth part of an *amgula* in the maximum also, in respect of the question about the developed (agamic terrestrial reptile beings crawling on breast, with five sense-organs), it is, Goyama, (equal to a numerablth part of an *amgula* in the minimum and 'several' *joyanas* in the maximum, in respect of the question about the terrestrial reptile beings crawling on breast, with five sense-organs, coming out of womb, it is (equal to) an innumerablth part of an *amgula* in the minimum and one thousand *joyanas* in the maximum, in respect of the question about the undeveloped (terrestrial reptile

1 The Commentary, p 183 B, explains *puhatta* as ' *dviprabhṛtyā navabhyaḥ samayaprasiddyā pṛthaktvam ucyate*, that is, any number between 2 and 9

beings crawling on breast, with fiive sense-organs, coming out of womb), it is (equal to) an innumerablth part of an aṃgula in the minimum and an innumerablth part of an aṃgula in the maximum also, in respect of the question about the developed (terrestrial reptile beings crawling on breast, with five sense-organs, coming out of womb), it is (equal to) a numerablth part of an aṃgula in the minimum and one thousand joyaṇas in the maximum

In respect of the question about the terrestial reptile beings crawling on arms, (with five sense organs), it is, Goyama, (equal to) an innumerablth part of an aṃgula in the minimum and 'several' gāujas in the maximum, in respect of the question about the agamic terrestrial reptile beings crawling on arms, (with five sense-organs), it is, (equal to) an innumerablth part of an aṃgula in the minimum and 'several' gāuyas in the maximum, in respect of the question about the undeveloped agamic terrestrial reptile beings crawling on arms, (with five sense-organs), it is, Goyama, (equal to) an innumerablth part of an amgula in the minimum and an innumerablth part of an aṃgula in the maximum also , in respect of the question about the developed agamic terrestrial reptile beings crawling on arms, with five sense-organs), it is (equal to) an innumerablth part of an amgula in the minimum and 'several' dhaṇūs in the maximum, in respect of the question about the terrestrial reptile beings crawling on arms, (with five sense-organs), coming out of womb, it is, Goyama, (equal to) an innumerablth part of an amgula in the minimum and 'several' gāuyas in the maximum, in respect of the question about the undeveloped (terrestrial reptile beings crawling on arms, with five sense-organs, coming out of womb), it is (equal to) an innumerablth part of an aṃgula in the minimum and an innumerablth part of an amgula in the maximum also, in respect of the question up to about the developed terrestrial reptile beings crawling on arms, (with five sense-organs), coming out of womb, it is, Goyama, (equal to) a numerablth part of an aṃgula in the minimum and 'several' gāuyas in the maximum

351 [4] In respect of the question about the aerial beings of the animal world, with five sense-organs, it is, Goyama, (equal to) an innumerablth part of an aṃgula in the minimum and 'several' dhanus (sic) in the maximum, about the agamic aerial beings of the next three kinds it is to be spoken of as in the (corresponding) cases of the agamic reptile beings crawling on arms (In respect of the question about the aerial beings with five sense-organs), coming out of womb, it is (equal to) an innumerablth part of an aṃgula in the minimum and 'several' dhaṇus in the maximum, in respect of the question about the undeveloped

(aerial beings with five sense-organs, coming out of womb), it is (equal to) an innumerablth part of an *amgula* in the minimum and an innumerablth part of an *amgula* in the maximum also, in respect of the question about the developed (aerial beings with five sense-organs, coming out of womb), it is (equal to) a numerablth part of an *amgula* in the minimum and 'several' *dhanus* in the maximum.

351 [5] Here, there are epitomic verses which are as follows, viz

There is (the maximum length of) one thousand *joyanas* (in the case of agamic aquatic beings with five sense-organs), 'several' *gāuyas* (in the case of agamic quadruped beings), and then 'several' *joyanas* (in the case of agamic reptile beings crawling on breast), however, of the two agamic beings (i e , reptile beings crawling on arms, and aerial beings) (the maximum length) is 'several' *dhanus*—(this is) about the height of agamic beings //101//

There is (the maximum length of) one thousand *joyanas* (in the case of aquatic beings with five sense-organs, coming out of womb), six *gāuyas* (in the case of quadruped beings, coming out of womb) and then one thousand *joyanas* (in the case of reptile beings crawling on breast, coming out of womb) and 'several' *gāuyas* in the case of reptile beings crawling on arms and 'several' *dhanus* in the case of birds—(all this relates to beings coming out of womb) //102//

352 [1] How big, O Lord, is the bodily occupation of human beings ? It is, Govama, (equal to) an innumerablth part of an *amgula* in the minimum and three *gāuyas* in the maximum

352 [2] In respect of the question up to the agamic human beings, it is, Goyama, (equal to) an innumerablth part of on *amgula* in the maximum also

352 [3] (In respect of the question) up to the human beings, coming out of womb, it is, Goyama, (equal to) an innumerablth part of an *amgula* in the minimum and three *gāuyas* in the maximum In respect of the question about the undeveloped human beings, coming out of womb, it is Goyama, (equal to) an innumerablth part of an *amgula* in the minimum and an innumerablth part of an *amgula* in the maximum also, in respect of the question about the developed human beings, coming out of womb, it is, Goyama, (equal to) a numerablth part of an *amgula* in the minimum and three *gāuyas* in the maximum

353 Of the *Vānamamtara* (gods), the (normal) body which is maintained till the end of life and the body which is created afterwards to serve some purpose are to be spoken of just as in the case of the *Asurakumāras*

354. (The bodies of the) *Joisiyas* are (also to be spoken of) just as in the case of the *Vānamamtaras*

355 [1] How big, O Lord, is (the bodily occupation) of the *Sohammaya* gods ? It is, Gayama, stated to be twofold, viz

(1) the (normal) body which is got at the time of birth and maintained till the end of life, and

(2) the body which is created afterwards to serve some purpose

Of them, the (normal) body which is maintained till the end of life is (equal to) an innumerablth part of an *amgula* in the minimum and seven *rayanis* in the maximum, of them, the body which is created afterwards to serve some purpose is (equal to) a numerablth part of an *amgula* in the minimum and one hundred thousand *joyanas* in the maximum

355 [2] As in the case of *Sohamma* (sic), so also is to be spoken of (the gods) in the *Īsāna kappa*

355 [3] The questions about the gods in the remaining *kappas* up to the *Accuyakappa* are to be spoken of just as in the case of the question about the *Sohamma* gods

In *Sanamkumāra*, the (normal) body which is maintained till the end of life is (equal to) an innumerablth part of an *amgula* in the minimum and six *rayanis* in the maximum, the body which is created afterwards to serve some purpose is to be spoken of just as in the case of the *Sohamma*

About the *Mahimda* (*kappa*) also, it is to be spoken of just as in the case of *Sanamkumara*

In *Bambhaloga* and *Lamtaa*, the (normal) body which is maintained till the end of life is (equal to) an innumerablth part of an *amgula* in the minimum and five *rayanis* in the maximum, about the body which is created afterwards to serve some purpose, it (is to be spoken of) just as in the case of the *Sohamma*

In *Mahāsukka* and *Sahassāra*, the (normal) body which is maintained till the end of life is (equal to) an innumerablth part of an *amgula* in the minimum and four *rayanis* in the maximum, about the body which is created afterwards to serve some purpose, it (is to be spoken of) just as in the case of the *Sohamma*

In the four (that is) *Ānata*, *Pānata*, *Ārana* and *Accuta* also, the (normal) body which is maintained till the end of life is (equal to) an innumerablth part of an *amgula* in the minimum and three *rayanis* in the maximum, about the body which is created afterwards to serve some purpose, it (is to be spoken of) just as in the case of the *Sohamma*

355 [4] How big, O Lord, is the bodily occupation of the *Gevejjaya* gods ? The body of the *Gevejjaya* gods is said to be of one kind (only), viz the normal body which is maintained till the end of life, and that is (equal to) an innumerablth part of an *aṃgula* in the minimum and two *rayaṇīs* in the maximum

355 [5] How big, O Lord, is the bodily occupation of the *Anuttarovavāiya* gods ? The body of the *Anuttarovavāiya* gods is said to be of one kind (only), viz the normal body which is maintained till the end of life, and that is (equal to) an innumerablth part of an *aṃgula* in the minimum and one *rayaṇī* in the maximum

356 This (above described *ussehaṃgula*)[1] is stated to be threefold in brief, viz

(1) *sūīamgula* (rectilinear),
(2) *payaraṃgula* (plane surface),
(3) *ghanamgul a* (cube)

The *sūīamgula* is one *amgula* long row of space-points, with (a thickness equal to) one space-point (the breadth also being equal to one space-point), the *payaraṃgula* is (equal to) *sūī* multiplied by *sūī*, and the *ghanamgula* is (equal to) *payara* multiplied by *sūī*

357 Which of these—*sūcīaṃgula* (*sic*), *payaraṃgula*, and *ghanamgula* is, O Lord, relatively less or greater or equal or extra-plus ? The *sūīamgula* is the least of all, the *payaraṃgula* is innumerable times (greater than the *sūīamgula*), and the *ghanaṃgula* is innumerable times (greater than the *payaraṃgula*)

This is the *ussehamgula* [2]

358 Then what is the *pamāṇamgula* ?[3] The *pamāṇaṃgula* is stated (as follows)

(There is) the *kāgaṇī*[4] jewel stated to be possessed by every king who is the emperor of (the whole) world up to the four ends, which is (equal to) eight *sovannas*[5] (in weight), has six surfaces, twelve

1 Vide supra, *sutta* No 339

2. Vide supra, *sutta* No 339

3 Vide supra, *sutta* No 333

4 This is one of the fourteen jewels of a *Cakravartin*, which consist of *Itthi* (lady), *Senāvai* (military general), *Gāhāvai* (house holder), *Purohiya* (priest), *Vaḍḍhai* (architect-engineer), *Āsa* (horse), *Hatthi* (elephant), *Asi* (sword), *Daṃḍa* (stick), *Cakka* (discus), *Chatta* (umbrella), *Gamma* (shield), *Mani* (precious stone) and *kāgaṇī* (a cubical jewel) Vide *Samavāyanga* 48 (*Suttāgame* Part I, p 327, lines 27-29)

5 Vide supra, *sutta* No. 328 for *suvanna*

edges, eight corners and shaped like the configuration of an anvil, and each side of it is (equal to) the breadth of one *ussehaṃgula* **which is** (equal to) half of (the thickness) of the *amgula* **of the** Ascetic Lord *Mahāvīra* One thousand times of it is one *pamānaṃgula*

359 By this standard of *amgula*,
six *aṃgulas* make one *pāda*,
two *pādas* or twelve *amgulas* make one *vihatthī*,
two *vihatthīs* make one *rayanī*,
two *rayanīs* make one *kucchī*,
two *kucchīs* make one *dhanū*,
two thousand *dhanūs* make one *gāuya*,
four *gauyas* make one *joyana*

360 What is the purpose of this *pamānamgula* ? The reply is that) by means of this *pamānaṃgula*, the length, breadth, height, depth and circumference of the *Pudhavī* (of *Ratnaprabhā*, etc), *Kaṃdas* (regions, e g , of *Ratnakamda* etc), *Pāyālas* (*Pātālakalaśas*, pitcher-shaped deeps,)[1], *Bhavaras* (abodes of the *Bhavanapati* gods), the layers of the *Bhavanas*, hellish abodes, the rows of hellish abodes, the layers of hellish abodes, *Kappas* (abodes of gods, viz *Saudharmika*, etc), *Vimānas* (related to the *Graiveyaka* gods), rows of the *Vimānas*, the layers of the *Vimānas*, *Tamkas* (mountains with broken summits), *Kūdas* (peaks of mountains), *selas* (mountains without peaks), *siharīs* (mountains with peaks), *pabbhāras* (slightly inclined mountains), *Vijayas* (viz. the kingdom of *Kaccha*, etc vide *Ṭhānānga*, 8, p 293 of *Suttāgame*, part 1), *Vakkhāras* (a class of the moutains of the shape af elephant tusk, viz *Vidyutprabhā*, etc), *vāsas* (continents), *vāsaharas* (countries, viz *Bhāratavarṣa*, etc), *vāsaharapavvayas* (the monutains dividing the seven *kṣetras*, viz *Bharata*, etc), *velās* (sea-shore where water flows in eddies), *veiyas* (surrounding walls, such as *paumavara*, etc.), *dāras* (gates such as *Vijaya*, etc.), *toranas* (arch-ways), *dīvas* (islands), and *samuddas* (oceans) are measured

361 This (viz *pamānamgula*) is stated to be threefold in brief, viz
(1) *sedhiamgula* (rectilinear)
(2(*payaramgula* (plane surface),
(3) *ghanamgula* (cube)

The *sedhī* is (a row of) innumerable *kodākodī* (10^{14}) *joyanas* (that is, the *loga* when folded into a cube, has the rectilinear length of innumerable *kotikoti joyanas* which is equal to 7 *rajjus*), the *patara* is (equal

1 Vide the Commentary of *Jīvājīvapannati*, 3 156 and *Pravacanasāroddhāra* Part II, p 443 ff

to) the *seḍhi* multiplied by *sedhi* (that is 7×7 square *rajjus*), and the *loga* is *patara* multiplied by *sedhi* (that is 7×7×7 cube *rajjus*), the numerable *logas* are (equal to) numerable times of *loga*, the innumerable *logas* are (equal to) innumerable times of *loga*, and the infinite *logas* are (equal to) infinite times of *loga* [1]

362 Which of these—*sedhiamgula*, *payaramgula*, and *ghanamgula*—is relatively less or greater or equal or extra-plus ? The *sedhiamgula* (sic) is the least of all, the *payaramgula* is innumerable times (greater than the *sedhiamgula*), the *ghanamgula* is innumerable times (greater than the *payaramgula*)

This is the *pamānamgula* This is the standard concerned with the various types of land [2] This is the standard of measurement of lands [3]

363 Then what is the standard (of measurement) of time ?[4] The standard (of measurement) of time is stated to be twofold, viz

(i) concerned with the time-points, and

(ii) concerned with the various types (of time)

364 Then what is (the standard of measurement of time) concerned with time-points ? (The examples of the standard) concerned with time-points are (as follows)

A thing staying for one instant, a thing staying for two instants, a thing staying for three instants, up to a thing staying for innumerable instants

This is (the standard of measurement of time) concerned with time-points

365 Then what is (the standard of measurement of time) concerned with various types (of time) ? (The standard of measurement of time) concerned with the various types (of time) is (given in the following verse)

(There are) *samaya* (instant), *āvaliyā* (series of instants), *muhutta*, *divasa* (one day), *ahoratta* (one day and night), *pakkha* (half of a month, fortnight), *māsa* (one month), and *samvacchara* (one year), *juga*, *paliya* (store), *sāgara* (ocean), *osappi*, *pariatta* //103//

366 Then what is the instant (time-point) ? I shall here explain the instant (thus).

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1 Vide footnote 9 on p 146 of the MJV edition

2. Vide supra, *sutta* No 332

3. Vide supra, *sutta* No. 330

4 Vide supra, *sutta* No. 313.

(Suppose) there is a particular person, a son of a tailor, who is young, strong, is at a proper period of time, youthful, without disease and with steady forearm, has strong hands, and feet, with developed sides, back and thighs, has the two arms just like the bolt of a twin and a pair of *tāla* tree (palmyra tree), has the skin of his body made massive (by) hitting by means of leather stick (*cammettaga*),[1] wooden club and fist, is capable of physical exercise of scaling, swimming and running quickly, is possessed of internal energy, knows what to do, is clever, learned, proficient, wise, skilful and expert in minute arts He takes up a big piece of cotton cloth or a silken cloth and quickly (*sayarāham*) tears a cubit of it Here a questioner asked the teacher thus Is the time, taken by the son of a tailor quickly to tear a cubit of the big piece of cotton cloth or the silken cloth, equal to one (time) instant ? (The teacher replied) Such assertion is not possible Why ? Because one piece of cotton cloth is produced by the integration of the assemblage of groups of numerable number of threads While the upper thread is not cut, the lower thread cannot be cut The upper thread is cut at a time which is different from the time when the lower thread is cut Therefore this is not one instant

To the teacher explaining thus, the questioner again asked thus Is the time taken by the son of a tailor in cutting the upper thread of the big piece of cotton cloth or silken cloth one instant ? (The teacher replied) No, it is not Why ? Because one thread is produced by the integration of the assemblage of groups of numerable number of fibres While the upper fibre is not cut, the lower fibre cannot be cut The upper fibre is cut at a time which is different from the time when the lower fibre is cut Therefore this is not one instant

To the teacher explaining thus, the questioner again asked thus Is the time taken by the son of a tailor in cutting the upper fibre of thread one instant ? (The teacher replied) No, it is not Why ? Because one fibre is produced by the integration of the assemblage of groups of infinite number of (atomic) conglomerates While the upper conglomerate is not broken, the lower conglomerate cannot be broken The upper conglomerate is broken at a time which is different from the time when the lower conglomerate is broken Therefore this is not one instant Finer still than this, O young ascetic, is the (time-) instant stated to be

367 What is produced by the integration of the assemblage of groups of innumerable number of instants is called āvaliyā

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1 Skt *carmayaṣṭi* (*carmadaṇḍa*)

numerable number of āvaliyās = one ūsāsa (expiration), numerable number of āvaliyās = one nīsāsa (inspiration)

(On this, the verses run)

One *ūsāsa* and *nīsāsa* of a man who is pleased, not pained by old age and untroubled (by disease) is said to be one *pānu* (breath) //104//

Seven *pānus* make one *thova*, seven *thovas* make one *lava*, by seventy-seven *lavas* (is made what) is called one *muhutta* //105//

Three thousand seven hundred and seventy-three (3773) *ūsāsas* (meaning *ūsāsa* and *nīsāsa*) are called one *muhutta* by all omniscients //106//

By this standard of *muhutta*,

30 *muhuttas* make one *ahoratta* (one day and night),
15 *ahorattas* make one *pakkha* (half of a month),
2 *pakkhas* make one *māsa* (one month),
2 *māsas* make one *uū* (one season),
3 *uūs* make one *ayana* (half of a year, the period of duration of the sun's passage, north and south of the equator),
2 *ayanas* make one *samvacchara* (one year),
5 *samvaccharas* make one *juga*,
20 *jugas* make one *vāsasaya* (one hundred years),
10 *vāsasatas* (sic) make one *vāsasahassa* (one thousand years),
100 *vāsasahassas* make one *vāsasayasahassa* (one hundred thousand years),
84,00,000 *vāsas* make one *puvvamga*,
84,00,000 *puvvamgas* make one *puvva*,
84,00,000 *puvvas* make one *tudiyamga*,
84,00,000 *tudiyamgas* make one *tudiya*

[1]Similarly, *adadamga adada*, *avavamga*, *avava*, *hūhuyamga*, *hūhuya*, *uppalamga*, *uppala*, *paumamga*, *pauma*, *nalinamga*, *nalina*, *atthanipuramga*, *atthanīura* (sic), *auyamga*, *auya*, *nauyamga*, *nauya*, *pautamga*, *pauta*, *cūliyamga*, *cūliyā*, *sīsapaheliyamga*, and 84,00,000 *sīsapaheliyamga* make one *sīsapahelīya* (=$84{,}00{,}000^{28}$ years)

Thus far indeed is counting This much indeed is subject to counting[2] From this onward (another standard through) similes (*ovamia*) prevails

1 Vide footnote 4 on p 149 of the MJV edition
2 Vide footnote 9 on p 149 of the MJV edition

368 Then what is (the number of time-instants indicated by standard) through similes ? (The number indicated by standard) through similes is stated to be twofold, viz

(i) (number indicated by standard) through the simile of a store (of corns, *paliovama*),

(ii) (number indicated by standard) through the simile of ocean (*sāgarovama*)

369 Then what is (the number indicated by standard) through the simile of a store ? (The number indicated by standard) through the simile of a store is stated to be threefold, viz.

(A) (number indicated by standard) through the simile of emptying a store *uddhārapaliovama*, the number being equal to the number of the time-instants required for emptying the store, taking out *each content at one time-instant*),

(B) (number indicated by standard) through the simile of time-instants required for emptying a store (*addhāpa liovama*, the number being equal to the number of the time-instants required for emptying the store, taking out *each content after an interval of one hundred years*), and

(C) (number indicated by standard) through the simile of emptying the space-points of a store (*khetta-paliovama*, the number being equal to the number of time-instants required for emptying the store of all its space-points, taking out *each space-point* at every time-instant)

370 Then what is (the number indicated by standard) through the simile of emptying a store ? (The number indicated by standard through the simile of emptying a store is stated to be twofold, viz.

(1) conceptual (that is, a store containing fine material which is conceptual), and

(2) practical (that is, a store containing gross material)

371 Of them, what is conceptual is to be postponed (for consideration later on in *sutta* No 374

372 Of them, what is practical is (as follows)

(Suppose) there is a particular (circular) store (of corns), which is (by *ussehaṃgula*) one *joyaṇa* in length and breadth, and one *joyana* upward in height As regards its surrounding wall (*parirao*, that is,

the circumference), it is three times (of one *joyana*, that is, three *joyaṇas*) and extra-plus That store is completely filled ('filled up to the ear'), made tight and packed with many *kotis* (one *koṭi*=1,00,00,000) of hair-tips grown in one day, two days, three days, . up to seven days in the maximum. The fire cannot burn, the wind cannot blow away nor putrefy, nor damage nor can quickly make these hair-tips emit bad smell Now, the time required for taking out these hair-tips one by one at each instant till the store becomes empty, free from dust (of hair-tips), without defilement (of hair-tips) and clean (gives an idea of the practical 'number')

This (that is, the number of time-instants required for emptying the store) is the practical number (indicated by standard) through the simile of emptying a store (Here, runs a verse)

(The number) which is (equal to) ten times of *kodākoḍī*' (10×10^{14}) of (the number indicated by) such stores is the measure (*parimāna*) of the practical (number indicated by standard) through the simile of emptying an ocean (*uddhārasāgarovama*) //107//

373 What is the purpose of the practical (number indicated by standard) through the simile of emptying a store and the practical number indicated by standard) through the simile of emptying an ocean? Of the practical number indicated by standard) through the simile of emptying a store and the practical (number indicated by standard) through the simile of emptying an ocean, there is no purpose, (it is) explained only for the (general) explanation (of its definition) [1]

This is the practical (number indicated by standard) through the simile of emptying of a store

374 Then what is the conceptual (number indicated by standard) through the simile of emptying a sotre ? The conceptual (number indicated by standard) through the simile of emptying a store is (as (follows)

(Suppose) there is a particular (circular) store, which is (by *ussehaṃgula*) one *joyana* in length and breadth and one *joyana* in depth As regards its surrounding wall (*parikkheva*, that is, circumference) it is three times (of one *joyana*, that is, three *joyanas*) and extra-plus That store is completely filled, made tight, and packed with many *kotis* of hair-tips grown in one day, two days, three days, up to seven days

1 The purpose of explaining the practical *paliovama* and *sāgarovama* is to give a general idea of such big numbers, so that the learner may easily understand still bigger numbers indicated by conceptual *paliovama* and *sāgarovama*

in the maximum There each hair-tip is cut into innumerable parts Each such (part of) hair-tip is (equal to) an innumerablth part of the visible (particle), and is also (equal to) innumerable times the bodily occupation of micro-organic moss (which is finer than the part of hair-tip mentioned above) The fire cannot burn, the wind cannot blow away nor putrefy, nor damage nor can quickly make these hair tips emit bad smell Now, the time required for taking out these hair-tips one by one at each instant till the store becomes empty, free from dust, without defilement (of hair-tips) and clean (gives an idea of the conceptual 'number')

This (that is, the number of time-instants required for emptying the store) is the conceptual (number indicated by standard) through the simile of emptying a store (Here, runs a verse) ,

(The number) which is (equal to) 'ten times of *koḍākoḍī*' of (the number indicated by) such stores is the measure of the conceptual (number indicated by standard) through the simile of emptying an ocean //108//

375 What is the purpose of the conceptual (number indicated by standard) through the simile of emptying a store and (the conceptual number indicated by standard) through the simile of emptying an ocean ? By means of the conceptual (number indicated by standard) through the simile of emptying a store and (the conceptual number indicated by standard) through the simile of emptying an ocean, (the number of) islands and oceans is obtained (by calculating the number of instants taken) in emptying (the store or the ocean)

376 How many are the islands and oceans, O Lord, stated (to exist) by means of such (calculation by) emptying ? The (number of) islands and oceans (obtained through calculation) by emptying is stated, O Goyama, to be (equal to) two and a half ($2\frac{1}{2}$) times (the number) indicated in emptying one *uddharasāgarovama*

This is the conceptual (number indicated by standard) through the simile of emptying the store This is (the number indicated by standard) through the simile of emptying a store [1]

377 Then what is (the number indicated by standard) through the simile of time-instants required for emptying a store ?[2] (The number indicated by standard) through the simile of time-instants required for emptying a store is stated to be twofold, viz

1 Vide supra, *sutta* No 370

2 Vide supra, *sutta* No 369

(1) conceptual (that is a store containing fine material which is conceptual), and
(2) practical (that is, a store containing gross material)

378 Of them, what is conceptual is to be postponed (for consideration later on in *sutta* No 381)

379 Of them, what is practical is (as follows)

(Suppose) there is a particular (circular) store, which is (by *ussehamgula*) one *joyana* in length and breadth and one *joyana* in depth As regards its surrounding wall (that is, circumference), it is three times (of one *joyana*, that is, three *joyanas*) and extra-plus, That store is completely up to packed with many *kotis* of hair-tips grown in one day, to days, three days, (etc) The fire cannot burn, the wind cannot blow away nor putrefy, nor damage nor can quickly make these hair-tips emit bad smell Now, the time required for taking out these (hair-tips) one by one in every one hundred years till the store becomes empty, free from dust, without defilement (of hair tips) and clean (gives an idea of the practical number)

This (that is, the number of time-instants required for emptying the store) is the practical (number indicated by standard) through the simile of time-instants required for emptying a store (Here, runs a verse)

(The number) which is (equal to) 'ten time of *kodākodi*' of (the number indicated by) such stores is the measure of the practical (number indicated by standard) through the simile of time-instants required for emptying an ocean //109//

380 What is the purpose of the practical (number indicated by standard) through the simile of time-instants required for emptying a store and (the practical number indicated by standard) through the simile of time-instants required for emptying an ocean ? of these (viz the practical number indicated by standard through the simile of time-instants required for emptying a store and the practical number indicated by standard through the simile of time-instants required for emptying an ocean), there is no purpose, (it is) explained only for the general explanation (of its definition)

This is the practical (number indicated by standard) through the simile of time-instants required for emptying a store

381 Then what is the conceptual (number indicated by standard) through the simile of time-instants required for emptying a

store ?[1] The conceptual (number indicated by standard) through the simile of time-instants required for emptying a store is (as follows):

(Suppose there is a particular (circular) store which is (by *ussehaṃgula*) one *joyana* in length and breadth and one *joyana* in depth As regards its surrounding wall (that is, circumference) it is three times (of one *joyana*, that is, three *joyanas*) and extra-plus That store is completely up to packed with many *koṭis* of hair-tips grown in one day, two days, three days, (etc) There each hair-tip is cut into innumerable parts Each such (part of) hair-tip is (equal to) an innumerablth part of the visible (particle) and is (equal to) innumerable times the bodily occupation of micro-organic moss (which is finer than the part of hair-tip mentioned above) The fire cannot burn, the wind cannot blow away nor putrefy, nor damage nor can quickly make these hair-tips emit bad smell Now the time required for taking out these hair-tips one by one in every one hundred years till that store becomes empty, free from dust, without defilement (of hair-tips) and clean (gives an idea of the conceptual number)

This, (that is, the number of time-instants required for emptying the store) is the conceptual (number indicated by standard) through the simile of time-instants required for emptying a store (Here runs a verse)

(The number) which is (equal to) 'ten times of *koḍākoḍi* of (the number indicated by) such stores is the measure of the conceptual (number indicated by standard) through the simile of time-instants required for emptying an ocean //110//

382 What is the purpose of the conceptual (number indicated by standard) through the simile of time-instants required for emptying a store and (the conceptual number indicated by standard) through the simile of time-instants required for emptying an ocean ? By means of the conceptual (number indicated by standard) through the simile of time-instants required for emptying a store and (the conceptual number indicated by standard) through the simile of time-instants required for emptying an ocean, the longevity of hell-beings, animal beings, human beings, and gods is measured

383 [1] How long, O Lord, is the duration (longevity) of the hell-beings stated to be ? It is, Goyama, ten thousand years in the minimum and thirty-three *sāgarovamas* in the maximum.

1. Vide supra, *sutta* No 377

383 [2] How long, O Lord, is the duration of the hell-beings in the land of *Rayanappabhā* stated to be ? It is, Goyama, ten thousand years in the minimum and one *sāgarovama* in the maximum.

How long, O Lord, is the duration of the undeveloped hell-beings in the land of *Rayanappabhā* stated to be ? It is, Goyama, *aṃtomuhutta* (less than one *muhutta*) in the minimum and *aṃtomuhutta* in the maximum also

How long, O Lord, is the duration of the developed (hell-beings in the land of *Rayanappabhā* stated to be ? It is, Goyama,)[1] ten thousand years less *aṃtomuhutta* in the minimum and one *sāgarovama* less *amtomuhutta* in the maximum

383 [3] How long, O Lord, is the duration of the hell-beings in the land of *Sakkarapabhā* stated to be ? It is, Goyama, one *sāgarovama* in the minimum and three *sāgarovama* in the maximum

383 [4] Similarly, it is to be spoken of the questions about the remaining *pahās* (hells) Of the hell-beings in the land of *Vāluya-pabhā*, it is three *sāgarovamas* in the minimum and seven *sāgaro-vamas* in the maximum Of the hell-beings in the land of *Paṃkapabhā*, it is seven *sāgarovamas* in the minimum and ten *sāgarovamas* in the maximum Of the hell beings in the land of *Dhūmappabhā*, it is ten *sāgarovamas* in the minimum and seventeen *sāgarovamas* in the maximum How long, O Lord, is the duration of the hell-beings in the land of *Tama* stated to be ? It is, Goyama, seventeen *sāgarovamas* in the minimum and twenty-two *sāgarovamas* in the maximum How long, O Lord, is the duration of the hell-beings in the land of *Tamatamā* stated to be ? It is, Goyama, twenty-two *sāgarovamas* in the minimum and thirty-three *sāgarovamas* in the maximum

384 [1] How long, O Lord, is the duration of the *Asurakumāras* stated to be ? It is, Goyama, ten thousand years in the minimum and a little more than one *sāgarovama* in the maximum. How long, O Lord, is the duration of the *Asurakumāra* goddesses stated to be ? It is, Goyama, ten thousand years in the minimum and four and a half ($4\frac{1}{2}$) *paliovamas* in the maximum

384 [2] (How long, O Lord, is the duration of the)[2] *Nāgakumāras* ? It is, Goyama, ten thousand years in the minimum and a little less than two *paliovamas* (or two *paliovamas* less one part) in the maximum (How long, O Lord, is the duration of the)[3] *Nāgakumāra* goddesses ? It is,

1 The bracketed portion is indicated by *jāva* in the text.

2 The bracketed portion is indicated by *jāva* in the text

3 The bracketed portion is indicated by *jāva* in the text.

Goyama, ten thousand years in the minimum and a little less than two *paliovamas* in the maximum

384 [3]. Similarly, it is to be spoken of up to the ***Thaniyakumāra*** **gods and goddesses** just as in the case of the *Nāgakumāra* **gods and goddesses**

385 [1] How long, O Lord, is the duration of the earth-bodied beings stated to be? It is, Goyama, one *amtomuhutta* in the minimum and twenty-two thousand years in the maximum

(Now) the questions about the micro organic earth-bodied beings, jointly (about developed and undeveloped), and (separately) about undeveloped and developed (are asked) In respect of the question about these three (that is, jointly about undeveloped and developed, and separately about undeveloped and developed)—it is, Goyama, one *amtomuhutta* in the minimum and one *amtomuhutta* in the maximum also In respect of the question about the macro-organic earth-bodied beings, it is, Goyama, one *amtomuhutta* in the minimum and twenty-two thousand years in the maximum In respect of the question about the undeveloped macro-organic earth bodied beings, it is, Goyama, one *amtomuhutta* in the minimum and one *amtomuhutta* in the maximum also In respect of the question about the developed macro-organic earth-bodied beings, it is, Goyama, one *amtomuhutta* in the minimum and twenty-two thousand years less one *amtomuhutta* in the maximum

385 [2] Similarly, the questions about the beings possessed of the remaining kinds of bodies are to be spoken of

Of the water-bodied beings, (the duration is), Goyama, one *amtomuhutta* in the minimum and seven thousand years in the maximum Of the three micro-organic water-bodied beings jointly (undeveloped and developed), and (separately) undeveloped and developed—(the duration is) one *amtomuhutta* in the minimum and one *amtomuhutta* in the maximum also Of the macro-organic water-bodied beings (it is), Goyama, just as in the case of jointly (undeveloped and developed), of the undeveloped macro-organic water-bodied beings, it is, Goyama, one *amtomuhutta* in the minimum and one *amtomuhutta* in the maximum also Of the developed macro-organic water-bodied beings, it is, Goyama, one *amtomuhutta* in the minimum and seven thousand years less one *amtomuhutta* in the maximum

385 [3] Of the fire-bodied beings, it is, Goyama, one *amtomuhutta* in the minimum and three days and nights in the maximum Of the three micro-organic fire-bodied beings—jointly (undeveloped and developed), and (separately) undeveloped and developed—it is one

aṃtomuhutta in the minimum and one *aṃtomuhutta* in the maximum also Of the macro-organic fire-bodied beings, it is, Goyama, one *amtomuhutta* in the minimum and three days and nights in the maximum. Of the undeveloped macro-organic fire-bodied beings, it is, Goyama, one *aṃtomuhutta* in the minimum and one *amtomuhutta* in the maximum also Of the developed macro-organic fire-bodied beings, it is, Goyama, one *aṃtomuhutta* in the minimum and three days and nights less one *aṃtomuhutta* in the maximum

385 [4] Of the air bodied beings, it is, Goyama, one *aṃtomuhutta* in the minimum and three thousand years in the maximum Of the three micro-organic air-bodied beings—jointly (undeveloped and developed), and (separately) undeveloped and developed—it is one *aṃtomuhutta* in the minimum and one *aṃtomuhutta* in the maximum also Of the macro organic air-bodied beings, it is, Goyama, one *amtomuhutta* in the minimum and three thousand years in the maximum Of the undeveloped macro-organic air-bodied beings, it is, Goyama, one *amtomuhutta* in the minimum and one *amtomuhutta* in the maximum also Of the developed macro-organic air-bodied beings, it is, Goyama, one *aṃtomuhutta* in the minimum and three thousand years less one *amtomuhutta* in the maximum

385 [5] Of the plant-bodied beings, it is, Govama, one *aṃtomuhutta* in the minimum and ten thousand years in the maximum Of the three micro-organic plant-bodied beings—jointly (undeveloped and developed), and (separately) undeveloped and developed—it is one *aṃtomuhutta* in the minimum and one *amtomuhutta* in the maximum also How long, O Lord, is the duration of the macro-organic plant-bodied beings ? It is, Goyama, one *amtomuhutta* in the minimum and ten thousand years in the maximum Of the undeveloped macro organic plant-bodied beings, it is, Goyama, one *aṃtomuhutta* in the minimum and one *aṃtomuhutta* in the maximum also Of the developed macro-organic plant-bodied beings, it is, Goyama, one *amtomuhutta* in the minimum and ten thousand years less one *amtomuhutta* in the maximum.

386 [1] How long, O Lord, is the duration of the two-sensed beings ? It is, Goyama, one *amtomuhutta* in the minimum and twelve years in the maximum In respect of the question about the undeveloped two-sensed beings, it is, Goyama, one *amtomuhutta* in the minimum and one *aṃtomuhutta* in the maximum also In respect of the question about the developed two-sensed beings, it is, Goyama, one *aṃtomuhutta* in the minimum and twelve years less one *amtomuhutta* in the maximum

386 [2] In respect of the question about the three-sensed beings, it is, Goyama, one *amtomuhutta* in the minimum and forty-nine days and nights in the maximum In respect of the question about the undeveloped three-sensed beings, it is, Goyama, one *amtomuhutta* in the minimum and one *amtomuhutta* in the maximum also In respect of the question about the developed three-sensed beings, it is, Goyama, one *amtomuhutta* in the minimum and forty-nine days and nights in the maximum

386 [3] (How long, O Lord, is the duration of) the four-sensed beings ? It is, Goyama, one *amtomuhutta* in the minimum and six months in the maximum In respect of the question about the undeveloped four-sensed beings, it is, Goyama, one *amtomuhutta* in the minimum and one *amtomnhutta* in the maximum also In respect of the question about the developed four sensed beings, it is, Goyama, one *amtomuhutta* in the minimum and six months less one *amtomuhutta* in the maximum

387 [1] How long, O Lord, is the duration of the five-sensed animal beings ? It is, Goyama, one *amtomuhutta* in the minimum and three *paliovamas* in the maximum

387 [2] How long, O Lord, is the duration of the aquatic animals with five sense-organs ? It is, Goyama, one *amtomuhutta* in the minimum and one *puvvakodi* in the maximum In respect of the question about the agamic aquatic animal beings with five sense-organs, it is, Goyama, one *amtomuhutta* in the minimum and one *puvvakodī* in the maximum In respect of the question about the undeveloped agamic aquatic animal beings with five sense-organs, it is, Goyama, one *amtomuhutta* in the minimum and one *amtomuhutta* in the maximum also In respect of the question about the developed agamic acquatic animal beings with five sense-organs, it is, Goyama, one *amtomuhutta* in the minimum and one *puvvakodī* less one *amtomuhutta* in the maximum In respect of the question about the aquatic animal beings with five sense-organs, coming out of womb, it is, Goyama, one *amtomuhutta* in the minimum and one *puvvakodī* in the maximum In respect of the question about the undeveloped aquatic animal beings with five sense-organs, coming out of womb, it is, Goyama, one *amtomuhutta* in the minimum and one *amtomuhutta* in the maximum also In respect of the question about the developed aquatic animal beings with five sense-organs, coming out of womb, it is, Goyama, one *amtomuhutta* in the minimum and one *puvvakodī* less one *amtomuhutta* in the maximum

387 [3]. How long, O Lord, is the duration of the quadruped terrestrial animal beings with five sense-organs stated to be ? It is,

Goyama, one *aṃtomuhutta* in the minimum and three *paliovamas* in the maximum. In respect of the question about the agamic quadruped terrestrial animal beings with five sense-organs, it is, Goyama, one *aṃtomuhutta* in the minimum and eighty-four thousand years in the muximum. In respect of the question about the undeveloped agamic quadruped terrestrial animal beings with five sense-organs, it is, Goayma, one *aṃtomuhutta* in the minimum and one *aṃtomuhutta* in the maximum also In respect of the question about the developed agamic quadruped terrestrial animal beings with five sense-organs, it is, Goyama, one *aṃtomuhutta* in the minimum and eighty-four thousand years less one *amtomuhutta* in the maximum In respect of the question about the quadruped terrestrial animal beings with five sense-organs, comming out of womb, it is, Goyama, one *amtomuhutta* in the minimum and three *paliovamas* in the maximum In respect of the question about the undeveloped quadruped terrestrial animal beings with five sense-organs, coming out of womb, it is, Goyama, one *amtomuhutta* in the minimum and one *aṃtomuhutta* in the maximum also In respeet of the question about the developed quadruped terrestrial animal beings with five sense-organs, coming out of womb, it is, Goyama, one *aṃtomuhutta* in the minimum and three *paliovamas* less one *amtomuhutta* in the maximum

How long, O Lord, is the duration of the terrestrial reptile animal beings crawling on breast, with five sense-organs? It is, Goyama, one *amtomuhutta* in the minimum and one *puvvakoḍī* in the maximum In respect of the question about the agamic terrestrial reptile animal beings crawling on breast, with five sense-organs, it is, Goyama, one *amtomuhutta* in the minimum and fifty-three thousand years in the maximum In respect of the question about the undeveloped agamic terrestrial reptile animal beings crawling on breast, with five sense-organs, it is, Goyama, one *amtomuhutta* in the minimum and one *aṃtomuhutta* in the maximum also In respect of the question about the developed agamic terrestrial reptile animal beings crawling on breast, with five sense-organs, it is, Goyama, one *aṃtomuhutta* in the minimum and fifty-three thousand years less one *aṃtomuhutta* in the maximum In respect of the question about the terrestrial reptile animal beings crawling on breast, with five sense-organs, coming out of womb, it is, Goyama, one *aṃtomuhutta* in the minimum and one *puvvakoḍī* in the maximum In respect of the question about the undeveloped terrestrial reptile animal beings crawling on breast, with five sense-organs, coming out of womb, it is, Goyama, one *aṃtomuhutta* in the minimum and one *aṃtomuhutta* in the maximum also In respect of the question about the developed terrestrial reptile animal beings

crawling on breast, with five sense-organs, coming out of womb, it is, Goyama, one *aṃtomuhutta* in the minimum and one *puvvakodī* less one *aṃtomuhutta* in the maximum

In respect of the question about the terrestrial reptile animal beings crawling on arms with five sense organs, it is, Goyama, one *amtomuhutta* in the minimum and one *puvvakodī* in the maximum In respect of the question about the agamic terrestrial reptile animal beings crawling on arms, with five sense-organs, it is, Goyama, one *amtomuhutta* in the minimum and forty-two thousand years in the maximum In respect of the question about the undeveloped agamic terrestrial reptile animal beings crawling on arms, with five-sense-organs, it is, Goyama, one *aṃtomuhutta* in the minimum and one *amtomuhutta* in the maximum also In respect of the question about the developed agamic terrestrial reptile animal beings crawling on arms, with five sense-organs, it is, Goyama, one *amtomuhutta* in the minimum and forty-two thousand years less one *amtomuhutta* in the maximum In respect of the question about the terrestrial reptile beings crawling on arms, with five sense-organs, coming out of womb, it is, Goyama, one *amtomuhutta* in the minimum and one *puvvakodī* in the maximum In respect of the question about the undeveloped terrestrial reptile animal beings crawling on arms, with five sense-organs, coming out of womb, it is, Goyama, one *amtomuhutta* in the minimum and one *aṃtomuhutta* in the maximum also In respect of the question about the developed terrestrial reptile animal beings crawling on arms, with five sense-organs, coming out of womb, it is Goyama, one *amtomuhutta* in the minimum and one *puvvakodī* less one *amtomuhutta* in the maximum

387 [4] How long, O Lord, is the duration of the aerial animal beings with five sense-organs stated to be? It is, Goyama, one *amtomuhutta* in the minimum and an innumerablth part of a *paliovama* in the maximum In respect of the question about the agamic aerial animal beings with five sense-organs, it is, Goyama, one *amtomuhutta* in the minimum and seventy-two thousand years in the maximum In respect of the question about the undeveloped agamic aerial animal beings with five sense-organs, it is, Goyama, one *aṃtomuhutta* in the minimum and one *aṃtomuhutta* in the maximum also In respect of the question about the developed agamic aerial animal beings with five sense-organs, it is, Goyama, one *aṃtomuhutta* in the minimum and seventy-two thousand years less one *amtomuhutta* in the maximum. In respect of the question about the aerial animal beings with five sense-organs, coming out of womb,

it is, Goyama, one *aṃtomuhutta* in the minimum and an innumerablth part of a *paliovama* in the maximum In respect of the question about the undeveloped aerial animal beings with five sense-organs, coming out of womb, it is, Goyama, one *amtomuhutta* in the minimum and one *amtomuhutta* in the maximum also In respect, of the question about the developed aerial animal beings with five sense-organs, coming out of womb, it is, Goyama, one *aṃtomuhutta* in the minimum and an innumerablth part of a *paliovama* less one *amtomuhutta* in the maximum

387 [5] Here, there are epitomic verses (which run as follows)

(The maximum duration of the) agamic (beings) is one *puvvakoḍī* (in the case of the aquatic beings), eighty-four thousand years (in the case of the quadruped beings), fifty-three (thousand years in the case of the reptile beings crawling on breast), forty two (thousand years in the case of the reptile beings crawling on arms) and seventy-two (thousand years) of birds (as the longest longevity) //111//

The longest longevity in the case of the beings coming out of womb is one *puvvakoḍī* (in the case of the aquatic beings), three *paliovamas* (in the case of the quadruped beings), and one *puvvakoḍi* (in the case of the reptile beings crawling on) breast and arms, and an innumerablth part of a *paliovama* (sic) (in the case of the aerial beings) //112//

388 [1] How long, O Lord, is the duration of human beings stated to be ? It is, Goyama, one *amtomuhutta* in the minimum and three *paliovamas* in the maximum

388 [2] In respect of the question about the agamic human beings, it is, Goyama, one *aṃtomuhutta* in the minimum and one *amtomuhutta* in the maximum also

388 [3] In respect of the question about the human beings, coming out of womb, it is Goyama, one *amtomuhutta* in the minimum and three *paliovamas* in the maximum In respect of the question about the undeveloped human beings, coming out of womb, it is, Goyama, one *aṃtomuhutta* in the minimum and one *amtomuhutta* in the maximum also In respect of the question about the developed human beings, coming out of womb, it is, Goyama, one *amtomuhutta* in the minimum and three *paliovamas* less one *amtomuhutta* in the maximum

389 How long, O Lord, is the duration of the *Vānamaṃtara* gods stated to be ? It is, Goyama, ten thousand years in the minimum and one *paliovama* in the maximum How long, O Lord, is the duration of the *Vānamamtara* goddesses ? It is, Goyama, ten thousand years in the minimum and half a *paliovama* in the maximum

390 [1] (How long), O Lord, (is the duration) of the *Joisiya* gods ? It is, Gotama, a little more than one eighth of a *paliovama* in the minimum and one hundred thousand years in excess of one *paliovama* in the maximum (How long), O Lord, (is the duration) of the *Joisī* (sic) goddesses ? It is, Goyama, one eighth of a *paliovama* in the minimum and fifty thousand years in excess of half a *paliovama* in the maximum

390 [2] (How long), O Lord, (is the duration) of the gods of the *Caṃdavimāna* (celestial abode of the moon) ? It is one fourth of a *paliovama* in the minimum and one hundred thousand years in excess of a *paliovama* in the maximum (How long), O Lord, (is the duration) of the goddesses of the *Caṃdavimāna* ? It is one fourth of a *paliovama* in the minimum and fifty thousand years in excess of half a *paliovama* in the maximum

390 [3] (How long), O Lord, (is the duration) of the gods of the *Sūravimāna* ? It is one fourth of a *paliovama* in the minimum and one thousand years in excess of a *paliovama* in the maximum In respect of the question about the goddesses of the *Sūravimāna*, it is, one fourth of a *paliovama* in the minimum and five hundred years in excess of half a *paliovama* in the maximum

390 [4] (How long), O Lord, (is the duration) of the *Gahavimāna* gods ? It is one fourth of a *paliovama* in the minimum and one *paliovama* in the maximum (How long), O Lord, (is the duration) of the *Gahavimāna* goddesses ? It is one fourth of a *paliovama* in the minimum and half a *paliovama* in the maximum

390 [5]. (How long), O Lord, (is the duration) of the *Nakkhattavimāna* gods ? It is, Goyama, one fourth of a *paliovama* in the minimum and half a *paliovama* in the maximum (How long), O Lord, (is the duration) of the *Nakkhattavimāna* goddesses ? It is, Goyama, one fourth of a *paliovama* in the minimum and a little more than one fourth of a *paliovama* in the maximum

390 [6] (How long), O Lord, (is the duration) of the *Tārāvimāna* gods ? It is, Goyama, a little more than one eighth of a *paliovama* in the minimum and one fourth of a *paliovama* in the maximum (How long), O Lord, (is the duration) of the *Tārāvimāna* goddesses ? It is, Goyama, one eighth of a *paliovama* in the minimum and a little more than one eighth of a *paliovama* in the maximum

391 [1] (How long), O Lord, (is the duration) of the *Vemāṇiya* gods ? It is, Goyama, one *paliovama* in the minimum and thirty-three *sāgarovamas* in the maximum How long, O Lord, is the duration of the *Vemāṇiya* goddesses ? It is, Goyama, one *paliovama* in the minimum and fifty-five *paliovamas* in the maximum

391 [2] How long, O Lord, is the duration of the gods in the *Sohamma Kappa* stated to be ? It is, Goyama, one *paliovama* in the minimum and two *sāgarovamas* in the maximum (How long), O Lord, (is the duration) of the (married)[1] goddesses in the *Sohamma Kappa* ? It is, Goyama, one *paliovama* in the minimum and seven *paliovamas* in the maximum (How long), O Lord, (is the duration) of the unmarried goddesses in the *Sohamma Kappa* ? It is, Goyama, one *paliovama* in the minimum and fifty *paliovamas* in the maximum

391 [3] How long, O Lord, is the duration of the gods in the *Isāna Kappa* stated to be ? It is, Goyama, a little more than one *paliovama* in the minimum and a little more than two *sāgarovamas* in the maximum (How long), O Lord, (is the duration) of the (married) goddesses in the *Isāna Kappa* ? It is, Goyama, a little more than one *paliovama* in the minimum and nine *paliovamas* in the maximum (How long), O Lord, (is the duration) of the unmarried goddesses in the *Isāna Kappa* ? It is, Goyama, a little more than one *paliovama* in the minimum and fifty-five *paliovamas* in the maximum

391 [4] How long, O Lord, is the duration of the gods in the *Sanamkumāra Kappa* stated to be ? It is, Goyama, two *sāgrovamas* in the minimum and seven *sāgaromavas* in the maximum

391 [5] (How long), O Lord, (is the duration) of the gods in the *Māhimda Kappa* ? It is Gotama, a little more than two *sāgarovamas* in the minimum and a little more than seven *sāgarovamas* in the maximum

391 [6] (How long), O Lord, (is the duration) of the gods in the *Bambhaloa Kappa* ? It is, Goyama, seven *sagarovamas* in the minimum and ten *sagarovamas* in the maximum

391 [7] Similarly, how long is the duration (of the gods) *Kappa*-wise stated to be ? It is, to be spoken of as follows

in *Lamtaa*—ten *sāgarovamas* in the minimum and fourteen *sāgarovamas* in the maximum

in *Mahāsukka*—fourteen *sāgarovamas* in the minimum and seventeen *sāgarovamas* in the maximum

in *sahassāra*—seventeen *sāgarovamas* in the minimum and eighteen *sāgarovamas* in the maximum

in *Ānaa*—eighteen *sāgarovamas* in the minimum and nineteen *sāgarovamas* in the maximum.

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1 Vide Puppha Bhikkhu's *Suttāgame*, Part II, p 1139, line 5

in *Pāṇaa*—nineteen *sāgarovamas* in the minimum and twenty *sāgarovamas* in the maximum

in *Ārana*—twenty *sāgarovamas* in the minimum and twenty-one *sāgarovamas* in the maximum

in *Accua*—twenty-one *sāgarovamas* in the minimum and twenty-two *sāgarovamas* in the maximum

391 [8] How long, O Lord, is the duration of the gods in the lowest of the lower (group of) *Gevejja Vimānas* ? It is, Goyama, twenty-two *sāgarovamas* in the minimum and twenty-three *sāgarovamas* in the maximum (How long), O Lord, (is the duration) of the gods in the middle of the lower (group of) *Gevejja Vimānas* ? It is, Goyama, twenty-three *sāgarovamas* in the minimum and twenty four *sāgarovamas* in the maximum (How long), O Lord, (is the duration) of the gods in the uppermost of the lower (group of) *Gevejja Vimānas* ? It is twenty-four *sāgarovamas* in the minimum and twenty-five *sāgarovamas* in the maximum (How long), O Lord, (is the duration) of the gods in the lowest of the middle (group of) *Gevejja Vimānas* ? It is twenty-five *sāgarovamas* in the minimum and twenty-six *sāgarovamas* in the maximum (How long), O Lord, is the duration of the gods in the middle of the middle (group of) *Gevejja Vimānas* ? It is twenty-six *sāgarovamas* in the minimum and twenty-seven *sagarovamas* in the maximum (How long), O Lord, (is the duration) of the gods in the uppermost of the middle (group of) *Gevejja Vimānas* ? It is twenty-seven *sagarovamas* in the minimum and twenty-eight *sāgarovamas* in the maximum (How long), O Lord, (is the duration) of the gods in the lowest of the upper (group of) *Gevejja Vimānas* ? It is twenty-eight *sāgarovamas* in the minimum and twenty-nine *sāgarovamas* in the maximum (How long), O Lord, is the duration of the gods in the middle of the upper (group of) *Gevejja Vimānas* ? It is twenty-nine *sāgarovamas* in the minimum and thirty *sāgarovamas* in the maximum (How long), O Lord, (is the duration) of the gods in the uppermost of the upper (group of) *Gevejja Vimānas* ? It is thirty *sāgarovamas* in the minimum and thirty-one *sāgarovamas* in the maximum

391 [9] How long, O Lord, is the duration of the gods in *Vijaya-*, *Vejayamta-*, *Jayamta-*, and *Aparājita-Vimānas* ? It is, Goyama, thirty-one *sāgarovamas* in the minimum and thirty-three *sāgarovamas* in the maximum. How long, O Lord, is the duration of the gods in the *Savvaṭṭhasiddha Mahāvimāna* ? It is, Goyama, thirty-three *sāgarovamas* without any minimum or maximum.

This is the conceptual (number indicated by standard) through the simile of time-instant required for emptying a store[1] This is (the number indicated by standard) through the simile of time-instants required for emptying a store [2]

392 Then what is (the number indicated by standard) through the simile of emptying the space-points of a store ?[3] (The number indicated by standard) through the simile of emptying the space-points of a store is stated to be twofold, viz

(1) conceptual (that is, a store contaning fine material which is conceptual), and

(2) practical (that is, a store containing gross material)

393 Of them, what is conceptual is to be postponed (for consideration later on in *sutta* No 396

394 Of them, what is practical is (as follows)

(Suppose) there is a particular (circular) store (of corns), which is (by *ussehamgula*) one *joyana* in length and one *joyana* in depth As regards its surrounding wall (that is, circumference), it is three times (of one *joyana*, that is, three *joyanas*) and extra-plus That store is completely up to (vide *sutta* No 372) packed with many *kotis* of hair-tips grown in one day, two days, three days, (etc, vide *sutta* No 372) The fire cannot burn, the wind cannot blow away nor putrefy, nor damage nor can quickly make these hair-tips emit bad smell The space-points of that store, which are pervaded (*apphunna*) by the hair-tips, are taken out one at each instant, the instants required till that store becomes empty, up to (vide *sutta* No 372) clean (gives an idea of the practical 'number')

This (that is, the number of time-instants required for emptying the store) is the practical (number indicated by standard) through the simile of emptying the space-points of a store (Here runs a verse)

(The number) which is (equal to) ten times of *kodākodī* of (the number indicated by) such stores is the measure of the practical (number indicated by standard) through the simile of emptying the space-points of an ocean //113//

395 What is the purpose of the practical (number indicated by standard) through the simile of emptying the space-points of a store

1 Vide supra, *sutta* No 381

2 Vide supra, *sutta* No 377

3 Vide supra, *sutta* No 369

and (the practical number indicated by standard) through the simile of emptying the space-points of an ocean ? Of the practical (number indicated by standard) through the simile of emptying the space-points of a store and (the practical number indicated by standard) through the simile of emptying the space-points of an ocean, there is no purpose, (it is) explained only for the general explanation (of its definition).

This is the practical (number indicated by standard) through the simile of emptying the space-points of a store

396 Then what is the conceptual (number indicated by standard) through the simile of emptying the space points of a store ?[1] The practical (number indicated by standard) through the simile of emptying the space-points of a store is (as follows)

(Suppose) there is a particular (circular) store (of corns), which is (by *ussehamgula*) one *joyana* in length and breadth and one *joyana* in depth, and its surrounding wall (that is, circumference) is three times (of one *joyana*, that is, three *joyanas*) and extra plus That store is completely filled, made tight and packed with many *kotis* of hair-tips grown in one day, two days, three days, up to seven days in the maximum There each hair tip is cut into innumerable parts Each such (part of) hair-tip is (equal to) an innumerablth part of visible (particle), and is also (equal to) innumerable times the bodily occupation of micro organic moss (which is finer than the part of hair-tip mentioned above) The fire cannot burn, the wind cannot blow away nor putrefy, nor damage nor can quickly make these hair-tips emit bad smell The space-points of that store, which are pervaded or not pervaded by the hair-tips, are taken out one at each instant, the instants required till that store becomes empty, free from dust, without defilement (of hair-tips) and clean (gives an idea of the conceptual 'number')

This (that is, the number of time-instants required for emptying the store) is the conceptual (number indicated by standard) through the simile of emptying the space-points of a store

397 At this, a questioner asked the teacher Are there the space-points of the store, which are not pervaded by these hair-tips ? Yes, there are (Question) What is the example in point ?

(Answer) (Suppose) there is a particular granary, full of gourds, and there the citron fruits are inserted, these also are accommodated. Again the *Billa* fruits are inserted, and these also are accommodated.

1 Vide supra, *sutta* No 392

Again the hog-plum (Emblic Myrobalan) fruits are inserted, and these also are accommodated Again the plum (jujube) fruits are inserted, and these also are accommodated Again the gram-corns are inserted, and these also are accommodated Again the pulse-grains are inserted, and these also are accommodated Again the mustard-grains are inserted, and these also are accommodated Again the sand of Gamgā is inserted, and these also are accommodated

Thus, by this example, (it is seen that) there are space points of the store, which are not pervaded by those hair-tips (Here runs a verse)

(The number) which is (equal to) ten times of koḍākoḍi of (the number indicated by) such stores is the measure of the conceptual (number indicated by standard) through the simile of emptying the space points of an ocean //114//

398 What is the purpose of the conceptual (number indicated by standard) through the simile of emptying the space-points of a store and (the conceptual number indicated by standard) through the simile of emptying the space points of an ocean ? By means of the conceptual (number indicated by standard) through the simile of emptying the space-points of a store and (the conceptual number indicated by standard) through the simile of emptying the space-points of an ocean, the substances (mentioned) in the *Ditthivāa* are measured

399 Of how many kinds, O Lord, are the substances stated to be? They are, Goyama, stated to be twofold, viz

(i) the soul-substances, and

(ii) the non soul-substances

400 Of how many kinds, O Lord, are the non-soul-substances stated to be? They are, Goyama, stated to be twofold, viz

(a) the non-soul-substances without form, and

(b) the non-soul substances with form

401 Of how many kinds, O Lord, are the non-soul-substances without form stated to be? They are, Goyama, stated to be tenfold, viz

(1) *Dhammatthikāya* (that is, the substances, imagined as a collection of parts, helping the movement of souls and material bodies),

(2) the parts of *Dhammatthikāya*,

(3) the space-points of the *Dhammatthikāya*,

(4) *Adhammatthikāya* (that is, the substance, imagined as a collection of parts, helping souls and material bodies to rest),

(5) the parts of *Adhammatthikāya*,

(6) the space-points of *Adhammatthikāya*,

(7) *Āgāsatthikāya* (that is, the substance, imagined as a collection of parts, giving accommodation to other substances),

(8) the parts of *Āgāsatthikāya*,

(9) the space-points of the *Āgāsatthikāya*,

(10) the time-instant (*Addhāsamaya*)

402 Of how many kinds, O Lord, are the non-soul substances with form stated to be?[1] They are, Goyama, stated to be fourfold, viz

(1) material bodies (*khamdha*),

(2) parts of material bodies,

(3) space points of material bodies,

(4) material atoms

403 Are they, O Lord, numerable, innumerable or infinite? They are, Goyama, not numerable, nor innumerable, but infinite In what sense, O Lord, is it said that (these are) not numerable, nor innumerable, but infinite? The material atoms (monads), Goyama, are infinite, the duads (that is, bodies consisting of two space-points) are infinite, up to the bodies consisting of infinite space-points are infinite In this sense, Goyama, it is said that (these) are not numerable, nor innumerable, but infinite

404 Are the soul-substances, O Lord, numerable, innumerable or infinite? (They are), Goyama, not numerable, nor innumerable, but infinite In what sense, O Lord, is it said that (they are) not numerable, nor innumerable, but infinite? The hell-beings, Goyama, are innumerable, *Asurakumaras* are innumerable, up to *Thaniya-kumāras* are innumerable, the earth-bodied beings are innumerable, up to the air-bodied beings are innumerable, the plant-bodied beings are infinite, two sensed beings are innumerable up to four-sensed beings are innumerable, five-sensed animal-beings are innumerable, human beings are innumerable, *Joisiyas* are innumerable, *Vānamamtariyas* are innumerable, *Vemāniyas* are innumerable, the liberated (souls) are infinite In this sense, it is, Gotama, said that (they are) not numerable, nor innumerable, but infinite

405 Of how many kinds, O Lord, are the bodies stated to be? There are, Goyama, five (kinds of) bodies, viz

(i) gross body (*orālia*),

(ii) transformation-body (*veuvvia*),

(iii) translocation-body (*āharaa*),

(iv) fiery body (*teyaa*),

(v) karmic body (*kammaa*)

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1 Vide supra, *sutta* No 400

406 How many (kinds of) bodies, O Lord, are there of hell-beings stated to be ? (They have), Goyama, three (kinds of) bodies, viz

(i) transformation-body,
(ii) fiery body,
(iii) karmic body

407 How many (kinds of) bodies, O Lord, are there of *Asurakumāras* stated to be ? (They have), Goyama, three (kinds of) bodies, viz

(i) transformation-body,
(ii) fiery body,
(iii) karmic body

Similarly, the same three (kinds of) bodies are to be spoken of in each case up to *Thaniyakumāras*

408 [1] How many (kinds of) bodies, O Lord, are there of the earth-bodied beings stated to be ? (They have), Goyama, three (kinds of) bodies, viz

(i) gross body,
(ii) fiery body,
(iii) karmic body

408 [2] Similarly, the same three (kinds of) bodies are to be spoken of the water-bodied beings, fire-bodied beings and plant-bodied beings

408 [3] How many (kinds of) bodies, O Lord, are there of the air-bodied beings stated to be ? (They have), Goyama, four (kinds of) bodies, viz

(i) gross body,
(ii) transformation-body,
(iii) fiery body,
(iv) karmic body

409 (The bodies) of (beings which are) two-sensed, three-sensed and four-sensed are just as in the case of the earth-bodied beings

410 (The bodies) of five-sensed animal beings are just as in the case of the air-bodied beings

411 How many (kinds of) bodies, O Lord, are there of human beings ? (They have), Goyama, five (kinds of) bodies, viz

(i) gross body,
(ii) transformation-body,

(iii) translocation-body,
(iv) fiery body,
(v) karmic body

412. (The bodies) of *Vanamaṃtaras*, *Joisiyas* and *Vemāṇiyas* are also to be spoken of as three in each case just as in the case of the hell-beings, viz

(i) transformation-body,
(ii) fiery body,
(iii) karmic body

413 Of how many kinds, O Lord, are the gross bodies stated to be? There are, Goyama, stated to be twofold, viz

(1) bound with the souls (*baddhellaya*), and
(2) abandoned by the souls (*mukkellaya*)

Of them, what are bound with the souls are innumerable, (because if stocked in a store and taken out one at each instant) they are taken out in a (period of) time which is (spread over) innumerable *ussappinīs* and *osappinīs* In point of space, (the bound bodies occupy the space-points covered by) innumerable *logas* [1]

Of them, what are abandoned by the souls are infinite, (because if stocked in a store and taken out one at each instant) they are taken out in a (period of) time which is (spread over) infinite *ussappinīs* and *osappinīs* In point of space, (the bound bodies occupy the space-points covered by) infinite number of *logas* In point of substance, (the abandoned bodies) are infinite times (the number of) souls unfit for liberation and an infinite part of the (souls in) disembodied liberation

414 Of how many kinds, O Lord, are the transformation-bodies stated to be? They are Goyama, stated to be twofold, viz

(1) bound with the souls, and
(2) abandoned by the souls

Of them, what are bound with the souls are innumerable, (because if stocked in a store and taken out one at each instant) they are taken out in a (period of) time which is (spread over) innumerable *ussappinīs* and *osappinīs* in point of space, (the bound bodies occupy the space-points covered by) innumberable *sedhīs* and an innumberablth part of *patara*

Of them, what are abandoned by the souls are infinite, (because if stocked in a store and taken out one at each instant) they are taken

1 *Loga* means the inhabited part of space, beyond which there is *aloga* The number of bound bodies is said to be innumerable times more than the number of space points in the *loga*

out in a (period of) time which is (spread over) infinite *ussappinīs* and *osappinīs* As regards the rest (viz *khetta* and *davva*), these (transformation-bodies) also are to be spoken of just as in the case of the gross bodies which are abandoned by the souls (vide *sutta* No. 413)

415 Of how many kinds, O Lord, are the translocation-bodies stated to be ? They are, Goyama, stated to be twofold, viz.

(1) bound with the souls, and
(2) abandoned by the souls

Of them, what are bound with the souls may exist or may not exist If they exist, they are one or two or three in the minimum, and 'several' (varying from two to nine) thousand in the maximum What are abandoned by the souls are to be spoken of just as in the case of the gross bodies (vide *sutta* No 413)

416 Of how many kinds, O Lord, are the fiery bodies stated to be ? They are, Goyama, stated to be twofold, viz

(1) bound with the souls and
(2) abandoned by the souls

Of them, what are bound with souls are infinite, (because if stocked in a store and taken out one at each instant) they are taken out in a (period of) time which is (spread over) infinite *ussappinīs* and *osappinīs* In point of space, (the bound bodies occupy the space-points covered by) infinite number of *logas* In point of substance, they are infinite times (the number of) souls in disembodied liberation, an infiniteth part short of the total number of souls

Of them, what are abandoned by the souls are infinite, (because if stocked in a store and taken out one at each instant) they are taken out in a (period of) time which is (spread over) infinite *ussappinīs* and *osappinīs* In point of space, (the abandoned bodies occupy the space-points covered by) infinite number of *logas* In point of substance, they are infinite times the total number of souls, and infiniteth part of the square of the total number of souls

417 Of how many kinds, O Lord, are the karmic bodies stated to be ? They are, Goyama, stated to be twofold, viz

(1) bound with the souls, and
(2) abandoned by the souls

The karmic bodies are to be spoken of just as in the case of the fiery bodies

418 [1]. **Of how many kinds, O Lord, are the gross bodies of hell-beings stated to be? They are, Goyama, stated to be two-fold, viz**

(1) bound with the souls, and
(2) abandoned by the souls

Of them, what are bound with the souls do not exist indeed Of them, what are abandoned by the souls are to be spoken of just as in the case of the gross bodies (vide *sutta* No 413) in general (without reference to particular kind of living beings)

418 [2] Of how many kinds, O Lord, are the transformation-bodies of hell-beings stated to be? They are, Goyama, stated to be twofold, viz.

(1) bound with the souls, and
(2) abandoned by the souls

Of them, what are bound with the souls are innumerable, (because if stocked in a store and taken out one at each instant) they are taken out in a (period of) time which is (spread over) innumerable *ussappinīs* and *osappinīs* In point of space, (the bound bodies occupy the space-points covered by) innumerable *sedhīs*, (or) an innumerablth part of *payara*,[1] the spread-number (*vikkhambhasūyi*) of those *sedhīs* is (to be calculated as follows) (i) the first square root of (the space-points of a *payara* of) one *amgula*, multiplied by its second square root, or (ii) the cube of the second square root of the (space-points of a *payara* of) one *amgula* [2]

Of them, what are abandoned by the souls are to be spoken of just as in the case of the gross bodies in general

418 [3] Of how many kinds, O Lord, are the translocation-bodies of hell-beings stated to be? They are, Goyama, stated to be twofold, viz

(1) bound with the souls, and
(2) abandoned by the souls

Of them, what are bound with the souls do not exist indeed

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1 Innumerable *seḍhīs* = *payara*/innumerable *seḍhīs* (vide supra, *sutta* No.361) Here *payara* stands for innumerable *seḍhīs* × innumerable *seḍhīs*

2. If the space points of *payara* are x in number, the spread-number $= x^{1/2} \times x^{1/4}$, that is $x^{3/4}$ Or $(x^{1/4})^{3}$, that is $x^{3/4}$

Of them, what are abandoned by the souls are to be spoken of just as in the case of the gross bodies in general.

418 [4] The fiery and karmic bodies are to be spoken of just as in the case of their transformation-bodies

419 [1] Of how many kinds, O Lord, are the gross bodies of *Asurakumāras* stated to be? They are, Goyama, to be spoken of just as in the case of the gross bodies of the hell beings (vide *sutta* No 418 [1])

419 [2] Of how many kinds, O Lord, are the transformation-bodies of *Asurakumāras* stated to be? They are, Goyama, stated to be twofold, viz

(1) bound with the souls, and
(2) abandoned by the souls

Of them, what are bound with the souls are innumerable, (because if stocked in a store and taken out one at each instant) they are taken out in a (period of) time which is (spread over) innumerable *ussappinīs* and *osappinīs*, in point of space, (the bound bodies occupy space-points covered by) the innumerable *sedhīs*, (or) an innumerablth part of *payara* [1] The spread-number (*vikkhambhasūī*) of the *sedhīs* is (equal to) an innumerablth part of the first square root of (the space-points of a *payara* of) one *amgula* (Of them), what are abandoned by the souls are just as in the case of the gross bodies in general

419 [3] Of how many kinds, O Lord, are the translocation-bodies of *Asurakumāras* stated to be? They are, Goyama, stated to be twofold, viz

(1) bound with the souls, and
(2) abandoned by the souls

(They are) to be spoken of just as in the case of their gross bodies (vide *sutta* No 419 [1])

419 [4] The fiery and karmic bodies are to be spoken of just as in the case of their transformation-bodies (vide *sutta* No 419 [2])

419 [5] The same is to be spoken of up to (the case of) *Thaniya-kumāras* just as in the case of *Asurakumāras*

420 [1] Of how many kinds, O Lord, are the gross bodies of the earth bodied beings stated to be? They are, Goyama, stated to be twofold, viz

1 Vide footnote on *payara* in *sutta* No. 418 [2].

(1) bound with the souls, and
(2) abandoned by the souls

Similarly, it is to be spoken of just as in the case of the gross bodies in general

Of how many kinds, O Lord, are the transformation-bodies of the earth-bodied beings stated to be? They are, Goyama, stated to be twofold, viz

(1) bound with the souls, and
(2) abandoned by the souls

Of them, what are bound with the souls do not exist indeed What are abandoned by the souls are to be spoken of just as in the case of the gross bodies in general

Similarly, the translocation-bodies are to be spoken of

The fiery and karmic bodies are to be spoken of just as in the case of their gross bodies

420 [2] Similarly, all bodies of the water-bodied beings and the fire-bodied beings are to be spoken of just as in the case of the earth-bodied beings

420 [3] Of how many kinds, O Lord, are the gross bodies of the air-bodied beings stated to be? They are, Goyama, stated to be twofold, viz

(1) bound with the souls, and
(2) abandoned by the souls

(They are) to be spoken of just as in the case of the gross bodies of the earth-bodied beings

Of how many kinds, O Lord, are the transformation-bodies of the air-bodied beings stated to be? They are, Goyama, stated to be twofold, viz

(1) bound with the souls, and
(2) abandoned by the souls

Of them, what are bound with the souls are innumerable, which taken out one at one time-instant are exhausted in a (period of) time which is (spread over) an innumerablth part of (the number indicated by) a *(khetta)palioavama*, though (in fact, they) cannot be taken out (it being impracticable to count the air-bodied beings)

The abandoned (transformation bodies) are to be spoken of just as in the case of the abandoned gross bodies in general

The translocation-bodies are to be spoken of just as in the case of the transformation-bodies of the earth-bodied beings

The fiery and karmic bodies are to be spoken of just as in the case of the earth-bodied beings

420 [4] The gross bodies, transformation-bodies and translocation-bodies of the plant-bodied beings are to be spoken of just as in the case of the earth-bodied beings

Of how many kinds, O Lord, are the fiery and karmic bodies of the plant-bodied beings ? The fiery and karmic bodies of the plant-bodied beings are also, Goyama, to be spoken of just as in the case of the fiery and karmic bodies in general

421 [1] Of how many kinds, O Lord, are the gross bodies of the two-sensed beings stated to be ? They are, Gotama, stated to be twofold, viz

(1) bound with the souls, and
(2) abandoned by the souls

Of them, what are bound with the souls are innumerable (because if stocked in a store and taken out one at each instant) they are taken out in a (period of) time which is (spread over) innumerable *ussappinīs* and *osappinīs*, in point of space, (the bound bodies occupy the space-points coverd by) innumerable *sedhīs*, (or) an innumerablth part of *payara* [1] The spread-number (*vikkhambhasūyī*) of these *sedhīs* is innumerable *kodākodī* of *joyanas* which are (equal to the sum) of the innumerable square roots (such as first, second, third,)[2] of the *sedhī*, (according to another calculation) it is obtained by way of emptying a (fully occupied) *payara* of the gross bodies bound with two sensed beings This (process of emptying is done) in a (period of) time spreading over innumerable *ussappinīs* and *osappinīs* (calculated)through space, (if a space-point which is equal to) an innumerablth part of a *payaramgula*, (is taken out) in one unit of time, viz one innumerablth part of an *āvaliyā* (from the *payara*, the number of time-units required is equal to the number of bound gross bodies of the two-sensed beings)

What are abandoned by the souls are to be spoken of just as in the case of the gross bodies in general

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1 Vide supra, footnote on *payara* in *sutta* No 418 [2]

2 For instance, if one *sedhī* = x, then the spread-number $= x^{1/2} + x^{1/4} + x^{1/8} +$

The transformation-bodies and translocation-bodies which are bound with the souls do not exist What are abandoned by the souls are to be spoken of just as in the case of the gross bodies in general

The fiery and karmic bodies are to be spoken of just as in the case of their gross bodies

421 [2] (The case) of three-sensed and four-sensed beings are to be spoken of just as in the case of the two-sensed beings

422 [1] Similarly, the gross bodies of animal beings with five sense-organs are to be spoken of

422 [2] Of how many kinds, O Lord, are the transformation-bodies of animal beings with five sense organs stated to be ? They are, Goyama, stated to be twofold, viz

(1) bound with the souls, and
(2) abandoned by the souls

Of them, what are bound with the souls are innumerable, (because if stocked in a store and taken out one at each instant) they are taken out in a (period of) time which is (spread over) innumerable *ussappinis* and *osappinis*, in point of space, (the bound bodies occupy the space-points covered by) innumerable *sedhis* or (an) innumerablth part of *payara* [1] The spread-number (*vikkhambhasūyi*) of those *sedhis* is (equal to) an innumerablth part of the first square root of (the space-points of a *payara* of) one *amgula*

What are abandoned by the souls are to be spoken of just as in the case of the gross bodies in general

The translocation-bodies are just as in the case of the two sensed beings, and the fiery and karmic bodies are just as in the case of the gross bodies

423 [1] Of how many kinds, O Lord, are the gross bodies of human beings stated to be ? They are, Goyama, stated to be twofold, viz

(1) bound with the souls, and
(2) abandoned by the souls,

Of them, what are bound with the souls may be numerable, or may be innumerable (They are) numerable in the state of being minimum (in number) (Here numerable means) numerable *kodis*

1. Vide supra, footnote on *payara* in *sutta* No 418 [2].

containing twenty-nine digits,[1] (according to another calculation), it is above 'three *jamalapayas*' (a number containing twenty-four digits) and below 'four *jamalapayas*' (number containing thirty-two digits), or (according to a third calculation), it is the sixth square (2^{64}) multiplied by the fifth square (2^{32}), or (according to yet another calculation), it is a number which gives ninety-six *cheyanaga* (that is, a number which consecutively divided ninety-six times by two, finally gives a whole number viz one). (They are) innumerable in the state of being maximum (in number) (Here, innumerable means if stocked in a store and taken out one at each instant) they are taken out in a (period of) time which is (spread over) innumerable *ussappinis* and *osappinis* In respect of space, the (length of a) *sedhi* is (equal to the space) occupied by the gross human bodies thrown (in that space), for a (period of) time spreading over innumerable *ussappinis* and *osappinis*, in respect of space, the first square root of (the number of space-points occupied by) one (*payara*)*amgula*, multiplied by the third square root (of the same)

What are abandoned by the souls are to be spoken of just as in the case of the gross bodies in general

423 [2] Of how many kinds, O Lord, are the transformation-bodies of the human beings stated to be ? They are, Goyama, stated to be twofold, viz

(1) bound with the souls, and
(2) abandoned by the souls

Of them, what are bound with the souls are numerable, (which) taken out one at one time-instant are exhausted in numerable time, though (in fact, they) cannot be taken out

What are abandoned by the souls are to be spoken of just as in the case of the general gross bodies (abandoned by the souls)

423 [3]. Of how many kinds, O Lord, are the translocation-bodies of human beings stated to be ? They are, Goyama, stated to be twofold, viz

(1) bound with the souls, and
(2) abandoned by the souls

Of them, what are bound with the souls may exist and may not exist. If they exist, there are one or two or three in the minimum and 'several' thousand in the maximum

What are abandoned by the souls are to be spoken of just as in the case of the gross bodies in general

1, Vide footnote 11 on p 170 of the MJV edition

423 [4] The fiery and karmic bodies are to be spoken of just as in the case of their gross bodies in general

424 [1] The gross bodies of *Vāṇamaṃtaras* are to be spoken of just as in the case of the hell-beings.

424 [2] Of how many kinds, O Lord, are the transformation-bodies of *Vāṇamaṃtaras* stated to be ? They are, Goyama, stated to be twofold, viz

(1) bound with the souls, and
(2) abandoned by the souls

Of them, what are bound with the souls are innumerable, (because if stocked in a store and taken out one at each instant) they are taken out in a (period of) time which is spread over innumerable *ussappiṇīs* and *osappiṇīs* in respect of space, (the bound bodies occupy the space-points covered by) innumerable *sedhīs*, (or) an innumerablth part of *payara*[1] The spread-number (*vikkhambhasūī*) of those *sedhīs* is (equal to) a part of *payara*, which is equal to the square of numerable hundred *joyanas*

What are abandoned by the souls are to be spoken of just as in the case of the gross bodies in general

424 [3] The translocation-bodies of both kinds are to be spoken of just as in the case of those of *Asurakumāras*

424 [4] Of how many kinds, O Lord, are the fiery and karmic bodies of *Vāṇamaṃtaras* stated to be ? The fiery and karmic bodies are to be spoken of just as in the case of their transformation bodies

425 [1] Of how many kinds, O Lord, are the gross bodies of the *Joisiyas* stated to be ? They are, Goyama, to be spoken of just as in the case of the hell-beings

425 [2] Of how many kinds, O Lord, are the transformation-bodies of *Joisiyas* stated to be ? They are, Goyama, stated to be twofold, viz

(1) bound with the souls, and
(2) abandoned by the souls

Of them, what are bound with the souls are up to (vide *sutta* No 424 [2]) The spread-number (*vikkhambhasūcī*) of those *sedhīs* is (equal to) a part of *payara*, (which is equal to) the square of two hundred and fifty-six *aṃgulas*

What are abandoned by the souls are to be spoken of just as in the case of the gross bodies in general.

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1 Vide supra, footnote on *payara* in *sutta* No 418 [2]

425 [3]. The translocation-bodies are to be spoken of just as in the case of the hell-beings

425 [4] The fiery and karmic bodies are to be spoken of just as in the case of their transformation-bodies

426 [1] Of how many kinds, O Lord, are the gross bodies of *Vemāniyas* stated to be? They are, Goyama, to be spoken of just as in the case of the hell-beings

426 [2] Of how many kinds, O Lord, are the transformation-bodies of *Vemāniyas* stated to be? They are, Goyama, stated to be twofold, viz

(1) bound with the souls, and

(2) abandoned by the souls

Of them, what are bound with the souls are innumerable, (because if stocked in a store and taken out one at each time-instant) they are taken out in a (period of) time which is (spread over) innumerable *ussappinīs* and *osappinīs*, in respect of space, (the bound bodies occupy the space-points covered by) innumerable *sedhīs* (or) an innumerablth part of *payara* [1] The spread number (*vikkhaṃbhasūī*) of those *sedhīs* is (to be calculated as follows) (a) the second square root of (the space-points of *payara* of) one *aṃgula* multiplied by its third spuare root, or (b) the cube of the third square root of (the space-points of *payara* of) one *amgula* [2]

What are abandoned by the souls are to be spoken of just as in the case of the gross bodies in general

426 [3] The translocation-bodies are just as in the case of the hell-beings

426 [4] The fiery and karmic bodies are to be spoken of just as in the case of their transformation-bodies

This is the conceptual (number indicated by standard) through the simile of emptying the space-points of a store [3] This is (the number indicated by standard) through the simile of emptying the space-points of a store [4] This is (the number indicated by standard) through the simile of a store [5] This is (the standard of measurement of time)

1 Vide supra, footnote on *payara* in *sutta* No 418 [2]

2 The value of both these calculation is the same The value according to (a) is $x^{1/4} \times x^{1/8} = x^{3/8}$, the value according to (b) is $(x^{1/8})^3 = x^{3/8}$

3 Vide supra, *sutta* No 396

4 Vide supra, *sutta* No 392

5 Vide supra, *sutta* No 369.

concerned with the various types (of time)[1] This is the standard (of measurement) of time[2]

427. Then what is the standard (of measurement) of states ?[3] The standard (of measurement) of states is stated to be threefold, viz.

(i) standard of attributes (*gunappamāna*),

(ii) standard of standpoints (*nayappamāna*),

(iii) standard of number (*saṃkhappamāṇa* *Saṃkha* also means conch-shell, the Prakrit word *saṃkhā* standing for either of the Sanskrit words *saṃkhyā* and *śaṅkhāh*)[4]

428 Then what is the standard of attributes ? The standard of attributes is stated to be twofold, viz

(i) standard of attributes of the soul,

(ii) standard of attributes of the non-soul

429 Then what is the standard of attributes of the non-soul ? The standard of attributes of the non-soul is stated to be fivefold, viz

(a) standard of colour-attributes,

(b) standard of smell-attributes,

(c) standard of taste-attributes,

(d) standard of touch-attributes,

(e) standard of figure-attributes

430 Then what is the standard of colour-attributes ? The standard of colour-attributes is stated to be fivefold viz

(1) standard of black colour-attribute up to (5) standard of white colour-attribute (Vide *sutta* No 220)

This is the standard of colour-attributes

431 Then what is the standard of smell-attributes ? The standard of smell-attributes is stated to be twofold, viz

(1) standard of sweet smell-attribute, and

(2) standard of bad smell-attribute

This is the standard of smell-attributes

432 Then what is the standard of taste-attributes ? The standard of taste-attributes is stated to be fivefold, viz

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1 Vide supra, *sutta* No 365

2 Vide supra, *sutta* No 363

3 Vide supra, *sutta* No 313

4 The Commentary, p 213 B, explains the word '*saṃkhā*' as *saṃkhā iti prākṛtoktau saṃkhyā śaṃkhās ca pratīyante, tato dvayasyāpi grahaṇam*

(1) standard of bitter taste-attribute up to (5) standard of sweet taste-attribute (Vide *sutta* No 222)

This is the standard of taste-attributes

433 Then what is the standard of touch-attributes ? The standard of touch-attributes is stated to be eightfold, viz.

(1) standard of hard touch-attribute up to (8) standard of dry touch-attribute

This is the standard of touch-attributes (Vide *sutta* No 223).

434 Then what is the standard of figure-attributes ? The standard of figure-attributes is stated to be fivefold, viz

(1) standard of round figure-attribute (like a bangle) up to (5) standard of elongate figure-attribute (Vide *sutta* No 224)

This is the standard of figure-attributes This is the standard of attributes of the non-soul [1]

435 Then what is the standard of attributes of the soul ?[2] The standard of attributes of the soul is stated to be threefold, viz

(i) standard of attributes of determinate knowledge,
(ii) standard of attributes of indeterminate intuition, and
(iii) standard of attributes of conduct (or behaviour)

436. Then what is the standard of attributes of determinate knowledge ? The standard of attributes of determinate knowledge is stated to be fourfold, viz

(1) perceptual congnition *(paccakkha)*;
(2) inferential knowledge *(anumāna)*,
(3) analogical knowledge *(ovamma)*,
(4) scriptural knowledge *(āgama)*

437 Then what is the perceptual cognition ? The perceptual cognition is stated to be twofold, viz

(i) perceptual cognition through the sense-organs, and
(ii) perceptual cognition without the sense-organs

438 Then what is the perceptual cognition through the sense-organs ? The perceptual cognition through the sense-organs is stated to be fivefold, viz

1. Vide supra, *sutta* No 429
2 Vide supra, *sutta* No 428

(1) perceptual cognition through the sense-organ of ears,
(2) perceptual cognition through the sense-organ of eyes,
(3) perceptual cognition through the sense-organ of nose;
(4) perceptual cognition through the sense-organ of tongue;
(5) perceptual cognition through the sense-organ of touch

This is the perceptual cognition through the sense-organs.

439 Then what is the perceptual cognition without the sense-organs? The perceptual cognition without the sense-organs is stated to be threefold, viz

(i) perceptual cognition called clairvoyance,
(ii) perceptual cognition called telepathy,
(iii) perceptual cognition called omniscience (or perfect knowledge)

This is the perceptual cognition without the sense-organs This is the perceptual cognition[1]

440 Then what is the inferential knowldege?[2] The inferential knowledge is stated to be threefold, viz

(i) (inference by) a previously known characteristic (*puvvavaṃ*),
(ii) (inference by) the remainder (between two related facts, *sesavam*),
(iii) (inference by) a known common characteristic (*dittha-sāhammavam*)

441 Then what is (inference by) a previously known characteristic? (The inference by) a previously known characteristic (is exemplified in the following verse)

Some mother, for instance, would recognize her (own) son who had left (in the childhood) and has returned, having become young, by means of some previous characteristic sign //115//
(namely) by scar (*khata*) or wound (*vana*) or mole or characterizing mark (*lamchana*) or freckle (*tilaa*)

This is (the inference by) a previously known characteristic

442 Then what is (inference by) the remainder (between two related facts)? (The inference by) the remainder is stated to be fivefold, viz.

(1) by effect,
(2) by cause,

1 Vide supra, *sutta* No 437
2 Vide supra, *sutta* No 436.

(3) by attribute,
(4) by a part of body,
(5) by support.

443 Then what is (inference) by effect ? A conch (is inferred) by its sound, a drum (is inferred) by its beating sound, a bull (is inferred) by its roaring, a peacock (is inferred) by its cry, a horse (is inferred) by its neighing, an elephant (is inferred) by its trumpeting, and a chariot (is inferred) by its rattling

This is (the inference) by effect

444. Then what is (the inference) by cause ? (The inference) by cause is (illustrated as follows)

The threads are the cause of cloth, a cloth is not the cause of threads, the grassy fibre is the cause of mat, a mat is not the cause of grassy fibre, a lump of clay is the cause of a pitcher, a pitcher is not the cause of a lump of clay

This is (the inference) by cause

445 Then what is (the inference) by attribute ? (The inference) by attribute is (illustrated as follows):

Gold is (inferred) by the streak on touchstone, flower is (inferred) by its smell, salt is (inferred) by its taste, liquor is (inferred) by its relish, and cloth is (inferred) by its touch

This is (the inference) by attribute

446 Then what is (the inference) by a part of body ? (The inference) by a part of body is (illustrated as follows)

A buffalo (is inferred) by (its) horn, a cock (is inferred) by (its) crest (of hair on its head), an elephant (is inferred) by (its) big tooth (tusk), a peacock (is inferred) by (its) feather, a horse (is inferred) by (its) hoof, a tiger (is inferred) by (its) nail,[1] a *chamari* (yak) (is inferred) by (its) hair-tip, a monkey (is inferred) by (its) tail, a lion (is inferred) by (its) mane, a woman (is inferred) by (her) bangle; a biped is a human being, etc ,a quadruped is an ox, etc , a multiped is a myriapod etc , a bull is (inferred) by its hump

(On this, runs a verse)

One should identify a soldier by means of his waist-band, a lady by her garment, (one should ascertain the contents of) the pot as (perfectly) boiled from a single boiled grain and (one should identify) a poet by a single stanza //116//[2]

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1 For what follows vide footnote 7 on p 175 of the MJV edition.

2 The verse is repeated in *sutta* 271 (verse 84)

This is (the inferenee) by a part of body

447 Then what is (the inference) by support ? (The inference) by support is (illustrated as follows)

Fire (is inferred) by smoke, water (is inferred) by cranes, rain (is inferred) by formation of clouds, and son of a good family (is inferred) by his good conduct

(On this, runs a verse in Sanskrit)

The interior mind is inferred by the visible gestures, postures, actions, speech and changes in eyes and facial appearances //117//

This is (the inference) by support This is (the inference) by the remainder (between two related facts)[1]

448 Then what is (inference by) a known common characteristic ?[2] (The inference by a known common characteristic is stated to be twofold, viz

(1) known in general,

(2) known in particular

449 Then what is (the inference by a known common characteristic which was) known in general ? (The inference by a known common characteristic which was) known in general is (illustrated as follows)

As is one man, so are many men, as are many men, so is one man As is one silver coin, so are many silver coins, as are many silver coins, so is one silver coin[3]

This is (the inference by) a known common characteristic which was) known in general

450 Then what is (the inference by a known common characteristic which was) known in particular ? (The inference by a known common characteristic which was) known in particular is (illustrated as follows)

A man, for instance, recongnizes a particular man seen previously in the midst of many men, as 'He is that man', (he) recognizes a particular silver coin seen previously in the midst of many silver coins as 'This is that silver coin'

Of this (inference), there are three kinds of comprehension, viz

(a) comprehension of (the object of) the past time,

(b) comprehension of (the object of) the present time,

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1 Vide supra, *sutta* No 440

2. Vide supra, *sutta* No 440

3 The passage is repeated in *sutta* No 301

(c) comprehension of (the object of) the future time

451 Then what is (the inference by) comprehension of (the object of) the past time? (The inference by) comprehension of (the object of) the past time is (illustrated as follows)

Having seen forests with growing grasses, or the earth with grown up crop, and wells, tanks, rivers, canals, and ponds—(all) full (of water), it is proved by it (viz. inference) that there *was* (in the past) good rain

This is (the inference by) comprehension of (the object of) the past time

452 Then what is (the inference by) comprehension of (the object of) the present time? (The inference by) comprehension of (the object of) the present time is (illustrated as follows)

Having seen a monk, who went out for begging alms, offered enough food and drink, it is proved by it (viz inference) that there *is* (in the present) bumper harvest (*subhikkha*, literally, abundant supply of alms)

This is (the inference by) comprehension of (the object of) the present time

453 Then what is (the inference by) comprehension of (the object of) the future time? (The inference by) comprehension of (the object of) the future time is (illustrated in the following verse)

The clearness of the sky, a dark mountain, clouds with (yellow) lightning, thunder (of clouds), whirl-wind (rotating clockwise), a red and humid evening //118//

Having seen (such signs), or (others such as) *Vāruṇa* (originated from the constellation of *Ārdrā*, *Mūlā*, etc), or *Māhiṃda* (originated from the constellation of *Rohiṇī*, *Jyeṣṭhā*, etc.), or any other auspicious omen (*uppāja*, which is necessarily followed by rain) it is proved by it (viz inference) that there *would be* (in the future) good rain

This is (the inference by) comprehension of (the object of) the future time

454. By the contrary of these very (signs), there occur three kinds of comprehension, viz

(a) comprehension of (the object of) the past time,

(b) comprehension of (the object of) the present time,

(c) comprehension of (the object of) the future time

455 Then what is (the inference by) comprehension of (the object of) the past time? (The inference by) comprehension of (the object of) the past time is (illustrated as follows)

Having seen forests devoid of growing grasses, or the earth without grown up crop, and dried up wells, tanks, rivers, lakes, and ponds, it is proved by it (viz inference) that there *was* (in the past) bad rain

This is (the inference by) comprehension of (the object of) the past time

456 Then what is (the inference by) comprehension of (the object of) the present time? (The inference by) comprehension of (the object of) the present time is (illustrated as follows)

Having seen a monk, who went out for begging alms, not getting alms, it is proved by it (viz inference) that there *is* (at present) famine

This is (the inference by) comprehension of (the object of) the present time

457 Then what is (the inference by) comprehension of (the object of) the future time? (The inference by) comprehension of (the object of) the future time is (illustrated in the following verse)

[1]The directions are smoking, the evening is *viti* (?)[2], the earth is 'not filled up' (that is, empty), the wind is indeed (coming from) the south-west quarter These indeed prognosticate (*niveyaṃti*) bad rain //

Having seen the constellation of *Aggeya* (literally, concerning fire) or *Vāyavva* (literally, concerning wind) or other inauspicious omen, it is proved by it (viz inference) that there *would be* (in the future) bad rain

This is (the inference by) comprehension of (the object of) the future time

This is (the inference by a known common characteristic which was) known in particular [3] This is (inference by) a known common characteristic [4] This is the inferential knowledge [5]

558 Then what is the analogical knowledge ?[6] The analogical knowledge is stated to be twofold, viz

1 Vide footnote 2 on p 177 of the MJV edition

2 *Sañjhāviti*—the word appears to refer to a particular condition of the evening (*cf* *sañjhā* in verse 118 of *sutta* No 453)

3 Vide supra, *sutta* No 450

4 Vide supra, *sutta* No 448

5 Vide supra, *sutta* No 440

6. Vide supra, *sutta* No 436

(1) achieved through similarity; and
(2) achieved through dissimilarity.

459 Then what is (the analogical knowledge) achieved through similarity. (The analogical knowledge) achieved through similarity is stated to be threefold, viz

(a) (achieved through) least similarity,
(b) (achieved through) partial similarity, and
(c) (achieved through) complete similarity

460. Then what is (the analogical knowledge achieved through) least similarity ? (The analogical knowledge achieved through) least similarity is (illustrated as follows)

As the *Maṃdara* mountain, so the mustard seed (in point of being possessed of a form or shape), as the mustard seed, so the *Mamdara* mountain As the ocean, so the puddle (in point of being receptacles of water), as the puddle, so the ocean. As the sun, so the fire-fly (in point of being bright and flying through the sky), as the fire-fly, so the sun As the moon, so the water-lily (in point of being white), as the water-lily, so the moon

This is (the analogical knowledge achieved through) least similarity

461 Then what is (the analogical knowledge achieved through) partial similarity ? (The analogical knowledge achieved through) partial similarity is (illustrated as follows)

As the cow, so the gayal (in point of its hoof, hump, horn, tail, etc), as the gayal, so the cow

This is (the analogical knowledge achieved through) partial similarity

462 Then what is (the analogical knowledge achieved through) complete similarity ? (The analogical knowledge achieved through) complete similaity is (illustrated as follows)

There is no analogical knowledge through complete similarity, yet an object is (sometimes) compared with itself For instance, (it is said that) the *arhats* have acted like *arahats*, a *cakkavatti* (paramount emperor) has acted like a *cakkavatti*, a *Baladeva* has acted like a *Baladeva*, a *Vāsudeva* has acted like a *Vāsudeva*, a monk has acted like a monk,

This is (the analogical knowledge achieved through) complete similarity

This is (the analogical knowledge) achieved through similarity [1]

463 Then what is (the analogical knowledge) achieved through dissimilarity ? [2] (The analogical knowledge) achieved through dissimilarity is stated to be threefold, viz

(a) least dissimilarity,
(b) partial dissimilarity,
(c) complete dissimilarity

464 Then what is (the analogical knowledge achieved through) least dissimilarity ? (The analogical knowledge achieved through) least dissimilarity is (illustrated as follows)

As the calf of a speckled cow, not so the calf of a black cow, as the calf of a black cow, not so the calf of a speckled cow

This is (the analogical knowledge achieved through) least dissimilarity

465 Then what is (the analogical knowledge achieved through partial dissimilarity ? The analogical knowledge achieved through) partial dissimilarity is (illustrated as follows)

As the *vāyasa* (crow), not so the *pāyasa* (milk-pudding, because though the words *vāyasa* and *pāyasa* have the syllables '*yasa*' as their common feature, the first stands for a sentient being while the second denotes non-sentient matter), as the *pāyasa*, not so the *vāyasa*

This is (the analogical knowledge achieved through) partial dissimilarity

466 Then what is (the analogical knowledge achieved through) complete dissimilarity ? The analogical knowledge achieved through) complete dissimilarity is (illustrated as follows)

There is no (analogical knowledge through) complete dissimilarity, yet an object is (sometimes) compared with itself For instance, (it is said that) a mean person has acted like a mean person,[3] a servant has acted like a servant, a crow has acted like a crow, a dog has acted like a dog, a being has acted like a being

1 Vide supra, *sutta* No 459

2 Vide supra, *sutta* No 458

3 The element of dissimilarity in this example is brought out by the Commentary, p 201 B as follows Even a mean person ordinarily does not commit such a great sin, what to speak of a person who is not mean (*nīco'pi prāyo naivaṃvidhaṃ mahāpāpam ācarati kiṃ punar anīcaḥ*) The examples that follow are also to be understood similarly

This is (the analogical knowledge achieved through) complete dissimilarity This is (the analogical knowledge) achieved through dissimilarity [1] This is the analogical knowledge [2]

467. Then what is the scriptural knowledge ?[3] The scriptural knowledge is stated to be twofold, viz

(1) wordly, and
(2) extra-worldly

468 Then what is (the scriptural knowledge which is) worldly (The scriptural knowledge which is worldly is what is ideated through whimsical intellect and thought, by those who are ignorant and have preverse belief (Such ideation is exemplified in books) such as *Bhāraha* (*Mahābhārata*), *Rāmāyana*, up to four Vedas with their auxiliaries and sub-auxiliaries (Vide *sutta* No 49)

This is (the scriptural knowledge which is) worldly

469 Then what is (the scriptural knowledge which is) extra-worldly ? (The scriptural knowledge which is) extra-worldly is the basket (of books) of *Ganadharas* (which consists) of twelve *Amgas*—which are exposed by those who are the *arhats*, the lords, holders of knowledge and intuition which have originated (in them), who are knowers of the past, present and future, who are visited, extolled and worshipped (with flowers, etc) in the three worlds, who are omniscient and are all-seeing, viz. *Āyāra* up to *Ditthivāa* (Vide *sutta* No 50)

This is the scriptural knowledge which is extra-worldly

470 Or, the scriptural knowledge is stated to be threefold, viz
(1) scriptural knowledge of the text (*sutta*),
(2) scriptural knowledge of the meaning (of the text),
(3) scriptural knowledge of both (the text and the meaning)

Or, the scriptural knowledge is stated to be threefold, viz
(1) scriptural knowledge acquired by oneself (without teacher's instruction),
(2) (the *ganadhara's*) scriptural knowledge (of the meaning) acquired in immediate succession (from the *Titthagara*),
(3) scriptural knowledge handed down from generation to generation

In the case of the *Titthagaras*, the scriptural knowledge of the meaning is acquired by themselves (because they are omniscient)

1 Vide supra, *sutta* No 463
2 Vide supra, *sutta* No 458
3. Vide supra, *sutta* No 430

In the case of the *ganadharas*, the scriptural knowledge of the text (*sutta*) is acquired by themselves (because the text, *sutta*, is composed by themselves), (but) the scriptural knowledge of the meaning is acquired (by them) in immediate succession (because the meaning is known by them from the *Titthagaras*) In the case of the pupils of the *ganadharas*, the scriptural knowledge of the text (*sutta*) is acquired in immediate succession (from the *ganadharas*), while the scriptural knowledge of the meaning is handed down from generation to generation (because the meaning is handed down to the pupils from the *Titthagaras* through the *ganadharas*) Beyond this, there is no scriptural knowledge either of the text (*sutta*), or of the meaning, which is acquired by oneself or in immediate succession, but (only) a scriptural knowledge which is handed down from generation to generation

This is (the scriptural knowledge which is) extra-worldly This is the scriptural knowledge [1] This is the standard of attributes of determinate knowledge [2]

471 Then what is the standard of attributes of indeterminate intuition?[3] The standard of attributes of indeterminate intuition is stated to be fourfold, viz

(1) standard of attribute of eye-intuition,
(2) standard of attribute of non-eye-intuition,
(3) standard of attribute of clairvoyance-intuition,
(4) standard of attribute of omniscient-intuition

(1) The eye-intuition of a man who is capable of eye-intuition is in respect of the material objects such as pitcher, cloth, mat, chariot, and so on

(2) The non-eye-intuition (which includes intuition by the other four sense-organs and mind—all of which intuit the object which is in touch with them, unlike the eye which intuits the object from a distance) of a man who is capable of non-eye-intuition is in respect of (the objects which are in touch with) the self

(3) The clairvoyance-intuition of a man who is capable of clairvoyance-intuition is in respect of all material substances, but not in respect of all (their) modifications

1 Vide supra, *sutta* No 467
2. Vide supra, *sutta* No 436
3 Vide supra, *sutta* No 435

(4) The omniscient-intuition of a man who is capable of omniscient-intuition is in respect of all substances and all (their) modifications

This is the standard of attributes of indeterminate intuition

472 Then what is the standard of attributes of conduct (or behaviour) ?[1] The standard of attributes of conduct is stated to be fivefold, viz

(1) the s. a c viz *sāmāiya* (abstinence from all blamable actions such as killing of living beings, etc),
(2) the s a c viz *chedovatthāvaniya* (re-initiation after rectification),
(3) the s a c viz *parihāravisuddhi* (purity produced by special austerities),
(4) the s a c viz *suhumasaṃparāya* (where only the subtle passions arise),
(5) the s a c viz *ahakkhāya* (perfect conduct)

(1) The s a c viz. *sāmāiya* (abstinence from all blamable actions such as killing of living beings, etc) is stated to be twofold, viz

(i) temporary (*ittaria*), and
(ii) life-long (*āvakahia*)

(2) The s a c viz re-initiation after rectification is stated to be twofold, viz

(i) with transgression (*satiyāra*), and
(ii) without transgression (*niratiyāra*)

(3) The s a c viz purity produced by a special austerity[2] is stated to be twofold (with reference to the austerities), viz

1 Vide supra, *sutta* No 435

2. A batch of nine monks perform this austerity either under a *tīrthankara* himself or under a monk who has performed such austerity under the *tīrthankara*, it cannot be performed under anyone else One of these nine monks is called *kalpasthita* in whose presence the whole course is undertaken A group of four monks observe the austerity, and are called *parihārika*, and the remaining four who render service to them, are called *anuparihārika*. About the nature of the austerity, it is said that the *parihārikas* undertake fasting by dropping meals up to the 4th, 6th or 8th meal in the maximum in the hot season, up to the 6th, 8th or 10th meal in the maximum in the cold season, and up to the 8th, 10th or 12th meal in the maximum in the rainy season The *kalpasthita* and the four *anuparihārikas* usually do not fast, but live on boiled cereal without salt, oil, etc This continues for six months, after which period the functions of the *parihārikas* and the *anuparihārikas* are interchanged for the next six months Then in the thirteenth month, one of the eight becomes a second *kalpasthitika*, and the remaining seven serve the two *kalpasthitikas* for the next six months Thus the austerity is completed in eighteen months.

(i) the austerities which are being performed (or the persons performing the austerities)—*nivvisamānaa*;[1] and

(ii) the austerities which have been performed (or the persons who have performed the austerities)—*ṇivviṭṭha-kāyia*.

(4) The s a c viz where only the subtle passions arise is stated to be twofold, viz

(i) that which is gradually polluted (as in the case of the person who is descending down the spiritual ladder), and

(ii) that which is gradually purified (as in the case of the person who is climbing up the spiritual ladder)

(5) The s a c viz the perfect conduct is stated to be twofold viz

(i) liable to fall (in the case of the person who has only *suppressed* his passions),

(ii) not liable to fall (in the case of the person who has *destroyed* completely his passions

(Alternately the s a c viz the perfect conduct is stated to be twofold, viz)

(i) in the case of a *chaumattha* (a person whose veil of ignorance is not destroyed, but who has suppressed his passions),

(ii) in the case of an omniscient

This is the standard of attributes of conduct This is the standard of attributes of the soul [2] This is the standard of attributes [3]

473 Then what is the standard of standpoints ?[4] The standard of the standpoints is stated to be threefold, viz

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1 The meaning of *nivvisa*—is not known The possibility of its connection with Pali *nibbisa* in the sense of 'wages' as 'reward' is worth consideration *cf* foot note on 'wages' in *sutta* No 327 supra

2 Vide supra, *sutta* No 435

3 Vide supra, *sutta* No 428

4. Vide supra, *sutta* No 427 Properly speaking, the *nayas*, on account of their being varieties of knowledge, should have been included under the standard of attributes of the soul (vide *sutta* No 435), that is, under the standard of attributes (vide sutta No 428). But the standpoints are treated separately in order to distinguish them from the perceptual cognition, inferential knowledge, etc (vide *sutta* No. 436), and also in order to consider them elaborately—Commentary, p 212 B

(i) by the illustration of the *patthaya* (a pot for measuring cereals, that was prevalent in the *Magadha* country),
(ii) by the illustration of abode (*vasahi*),
(iii) by the illustration of space-point

474 Then what is (the standpoint) by the illustration of the *patthaga* (sic)? (The standpoint) by the illustration of the *patthaga* is (as follows)

(Suppose) someone goes towards the forest, taking an axe (in his hand), On seeing him, someone asks 'Where do you go?' (Here), (from) the impure (standpoint of) *negama* (popular standpoint) (he) says 'I go for a *patthaga*' Seeing him cutting (a tree), someone asks 'What do you cut?' (Here), (from) the purer (standpoint of) *negama* (he) says 'I cut a *patthaya*' Seeing him chiselling, someone asks 'What do you chisel?' (Here), from the purer (standpoint) of *negama* (he) says 'I chisel a *patthaya*' Seeing him scratching, someone asks 'What do you scratch?' (Here), from a still purer (standpoint of) *negama* (he) says 'I scratch a *patthaya*'. Seeing him engraving, someone asks 'What do you engrave?' (Here), from a still purer (standpoint of) *negama* (he) says 'I engrave a *patthaya*' Thus, there is a *patthaa* (sic) denoted by a (proper) designation (viz *patthaa*) from purer (standpoint of) *negama*

(The *patthaa*) of *vavahāra* (pragmatic standpoint) also (is to be explained) similarly

The *patthaa* from (the standpoint of) *samgaha* (synthetic standpoint) is what is (actually) filled (with grains), completely filled (with grains), (and wherein the contents) to be measured have been put (Here the *patthaa* is doing its function of measuring grains)

From (the standpoint of) *ujjusuya* (straight-forward standpoint) the *patthaa* is the *patthaa* (pot for measuring cereals) as well as the (substance, such as cereals, which is to be) measured

From (the standpoints of) the three *saddanayas*, (the word *patthaa* stands for) the knower of the purview of the meaning (of the word) '*patthaya*', or, (the knowledge of *patthaa* in the person) under whose control, the *patthaa* is manufactured

This is (the standpoint) by the illustration of the *patthaya*

475 Then what is (the standpoint) by the illustration of abode? (The standpoint) by the illustration of abode is (as follows)

(Suppose) some person asks another person 'Where do you live?' (Here), (from) the impure (standpoint of) *negama* (he) says 'I live in the world'

(Question) · The world is stated to be threefold, viz. (1) upper world (heavens), (2) lower world (hells) and (3) middle world (*tiriya-loa*) (Now), do you live in all these (regions of the world) ?' (Answer) (From) a purer (standpoint of) *negama* (he) says 'I live in the middle world'

(Question) 'In the middle world, there are stated to be innumerable islands and oceans, beginning from the *Jambuddīva*, etc, and ending in *Sayambhūramana* (vide *sutta* No 169) Do you live in all these (regions) ?' (Answer) (From) the purer (standpoint of) *negama* (he) says 'I live in the *Jaṃbuddīva*'

(Question) 'In the *Jaṃbuddīva*, there are stated to be ten regions (*khettas*), viz (1) *Bharaha*, (2) *Eravaa*, (3) *Hemavaa*, (4) *Erannavaa*, (5) *Harivassa*, (6) *Rammagavassa*, (7) *Devakurā*, (8) *Uttarakurā*, (9) *Puvvavideha*, and (10) *Avaravideha* Do you live in all these (regions) ?' (Answer) (From) a still purer (standpoint of) *negama* (he) says 'I live in the land of *Bharaha*'

(Question) 'The land of *Bharaha* is stated to be twofold, viz (1) the southern half of *Bharaha* and (2) the northern half of *Bharaha* (Now), do you live in both (these two regions) ?' (Answer) (From) a still purer (standpoint of) *negama* (he) says 'I live in the southern half of *Bharaha*'

(Question) 'In the southern half of *Bharaha*, there are many settlements such as village, town, town surrounded by boundary wall made of earth, city surrounded by low rampart, isolated town, city connected by roads and rivers, market city (where merchandise from various countries is imported), mine, and city where fair is held, (vide *sutta* No 267) (Now), do you live in all these (places)?' (Answer) (From) a still purer (standpoint of) *negama* (he) says 'I live in *Pādaliputta*'

(Question) 'In *Pādaliputta*, there are many houses (Now), do you live in all these (houses) ?' (Answer) (From) a still purer (standpoint of) *negama* (he) says 'I live in *Devadatta's* house'

(Question) 'In *Devadatta's* house, there are many rooms (Now), do you live in all these (rooms) ?' (Answer) (From) a still purer (standpoint of) negama (he) says 'I live in an inner room'

Thus, from the pure (standpoint of) *negama*, the person (actually) living (there) lives (and not a person who has gone out of the place)

(The subject matter) of *vavahāra* (is to be explained) similarly

From (the standpoint of) *saṃgaha*, a person (actually) lying on bed lives (*vasai*) (the meaning of the word *vasai* being 'to lie').

From the (standpoint of) *ujjusua*, he lives in those space-points of space, which he is occupying.

From the (standpoints of the) three *saddanayas*, he lives in his own self

This is (the standpoint) by the illustration of abode.

476 Then what is (the standpoint) by the illustration of space-points ?[1] (The standpoint) by the illustration of space-point is (as follows)

The *negama*[2] says 'The space-point is of the six (substances), viz (1) space-point of (the substance of) *dhamma*, (2) space-point of (the substance of) *adhamma*, (3) space-point of (the substance of) *āgāsa*, (4) space-point of (the substance of) a soul, (5) space-point of a material body, and (6) space-point of a part (of these five substances)'

To the *negama* speaking thus, the *samgaha* says "What you say, viz 'The space-point is of the six' is not (correct) Why ? Becuase (your last category, viz) 'space-point of a part', is of any one substance (and not of any other thing) What is the example in point ? (The reply is): (Suppose) my ass is purchased by the servant, (here) the servant is also mine, the ass is also mine (and so the proposition is redundant) Therefore don't say 'The space-point is of the six (substances), (but) say 'The space-point is of the five (substances), viz (1) space point of *dhamma*, (2) space-point of *ahamma* (sic), (3) space-point of *āgāsa*, (4) space-point of a soul, and (5) space-point of a material body' "

To the *samgaha*, speaking thus, the *vavahāra* says "What you say, viz 'The space-point is of the five (substances)' is not (correct). Why ? Your statement 'The space-point is of the five (substances)' would be proper if (the particular space-point were common to all the five substances) as (is the case with) a common property belonging to a group of five persons—such as silver, or gold, or money, or grains You should not therefore say 'The space-point is of the five (substances)', but you should say 'The space-point is of five kinds, viz (1) space-point of *dhamma*, (2) space-point of *ahamma*, (3) space-point of *āgāsa*, (4) space-point of a soul, and (5) space-point of a material body' "

To the *vavahāra*, speaking thus the *ujjusua* says "What you say, viz 'The space point is of five kinds' is not (correct) Why ? Because

1 Vide supra, *sutta* No 473

2 Here 'the *negama*' means 'the person speaking from the standpoint of *negama*' The expression 'the *saṃgaha*' etc. are also to be under stood similarly

if (in) your (opinion), space-point is of five kinds, then (in) your (opinion) each space-point is of five kinds, and thus your (total) kinds of space-point becomes twenty-five Therefore don't say that a space-point is of five kinds, (but) say a space-point is to be provisionally distinguished (*bhaiyavvo*) (thus) there may be a space-point of *dhamma*, there may be a space-point of *adhamma*, there may be a space-point of *āgāsa*, there may be a space-point of a soul, and there may be a space-point of a material body' "

To the *ujjusuya*, speaking thus, the *sampati-saddanaya*[1] says "What you say, viz 'A space-point is to be provisionally distinguished is not (correct) Why ? Because if your space-point is to be (simply) distinguished, then your (1) 'space-point of *dhamma*' might also be (distinguished as) a space-point of *adhamma*, or a space-point of *āgāsa*, or a space point of a soul, or a space-point of a material body, (similarly) (2) a space-point of *adhamma* might also be a space-point of *dhamma*, or a space-point of *āgāsa*, or a space-point of a soul, or a space-point of a material body, (similarly) (3) a space-point of *āgāsa* might also be a space-point of *dhamma*, or a space-point of *ahamma*, or a space-point of a soul, or a space-point of a material body, (similarly) (4) a space-point of a soul might also be a space-point of *dhamma*, or a space-point of *adhamma*, or a space-point of *āgāsa*, or a space-point of a material body, (similarly) (5) a space point of a material body might also be a space-point of *dhamma*, or a space-point of *adhamma*, or a space-point of *āgāsa*, or a space-point of a soul Thus, your (opinion) will lead to (a fallacy called) *regressus ad infinitum* Therefore don't say that the space-point is to be (simply) distinguished, (but) say —'*dhamma quā* a space-point, that is, a space-point *qua dhamma*, *ahamma quā* a space-point, that is, a space-point *quā ahamma*, *āgāsa quā* a space-point, that is, a space-point *quā āgāsa*, a soul *quā* a space-point, that is, a space-point *quā* a particular soul (*no-jīva*)[2], a material body *khamdha quā* a space-point, that is, a space-point *quā* a particular material body (*no-khamdha*)' "

1 Cf *Tattvārthabhāṣya*, I 35, where *sāmprata* is given as a variety of *sabda naya*

2 The word '*no*' here stands for a part and thus the word *no jīva* stands for a part of the whole category of souls (*jīvatthikāya*) As the space point of one particular soul as substance cannot exist in all the souls (called *jīvatthikāya* which consist of infinite number of souls), the word *no jīva* is used to refer to the space point of a particular soul The meaning of *no khamdha* in the immediately following line of the text is also to be similarly understood

To the *saddanaya*, speaking thus, the *samabhirūdha* says, "What you say, viz—'*dhamma quā* a space-point, that is, a space-point *quā dhamma* up to a material body *quā* a space-point, that is, a space-point *quā* a particular material body'—is not (correct). Why ? There are two compounds here, viz (1) dependent determinative compound and (2) descriptive determinative compound It is not known by which (kind of compound) do you (intend to) speak, (do you intend to speak) by dependent determinative compound, or by descriptive determinative compound ? If you (intend to) speak by dependent determinative compound, then don't say thus, but if you (intend to) speak by descriptive determinative compound, then you should specifically say thus—'(that is) *dhamma* and that (is) also a space-point, that is a space-point *quā dhamma*, (that is) *ahamma* and that (is) also a space-point, that is a space-point *quā ahamma*, (that is) *āgāsa* and that (is) also a space-point, that is a space-point *quā āgāsa*, (that is) a soul and that (is) also a space-point, that is a space-point *quā* a particular soul, (that is) a material body and that (is) also a space-point, that is a space-point *quā* a particular material body' "

Now, to the *samabhirūdha*, speaking thus, the *evambhūa* says "Whatever you say, all that (should mean what is) whole, complete, without any remainder, comprehended in one sweep, for me the part is also unreal, for me the space-point is also unreal "

This is (the standpoint) by the illustration of space-point This is the standard of standpoints [1]

477 Then what is the standard of *saṃkhā* ?[2] The standard of *samkhā* is stated to be eightfold, viz

(i) *saṃkhā* as name,
(ii) *samkhā* as arbitrary attribution,
(iii) *samkhā* (conch-shells) as substance-potential,
(iv) *samkhā* (determinative knowledge) by comparison,
(v) *samkhā* (number) as compass (*parimāna*),
(vi) *saṃkhā* (determination) as *jānanā* (knowledge),
(vii) *saṃkhā* (number) as counting,
(viii) *samkhā* (conch-shells) as essence

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1 Vide supra, *sutta* No. 473

2 Vide supra, *sutta* No 427. The word *saṃkhā* is used in various senses, sometimes in the sense of number (Skt *saṃkhyā*), sometimes in the sense of conch shells (*saṃkhāh*), sometimes in the sense of discriminative knowledge (*saṃkhyānam*), and so on The particular meaning is to be understood from the context

478 Then what is *saṃkhā* as name ? The *saṃkhā* as name stands for a living being or a non-living thing, or many living beings, or many non-living things, or a mixture of them or many mixtures of them, to whom the name *saṃkhā* is given

This is *saṃkhā* as name

479 Then what is *saṃkhā* as arbitrary attribution ? The *saṃkhā* as arbitrary attribution is made indeed in (things) which are real-like or imaginary such as wood-work, or doll made of cloth pieces, or a painted figure, or clay figures up to This is the *saṃkhā* as arbitrary attribution (vide *sutta* No 11, substitute *saṃkhā* for *āvassaya*)

480 What is the difference between (*saṃkhā* as) name and (*saṃkhā* as) arbitrary attribution ? (The *saṃkhā* as) name is (mostly) life-long but (the *saṃkhā* as) arbitrary attribution can be temporary or life-long

481 Then what is *saṃkhā* (conch shell) as substance-potential ? The *saṃkhā* (conch-shell) as substance-potential is stated to be twofold, viz

(i) (with reference to a person) with scriptual knowledge,
(ii) without scriptual knowledge

482-486 (Vide *sutta* No 14-18, substitute *saṃkhā* for *āvassaya*) [1]

487 Then what is *saṃkhā* (conch-shells) as substance-potential (namely) other than the body of the knower and the body of the competent person ? The *saṃkhā* (conch-shells) as substance-potential (namely) other than the body of the knower and the body of the competent person is stated to be threefold, viz

(1) *egabhavia* (literally, who is with an interval of only one life, viz the present one in the immediately next birth, he is bound to be born as a conch-shell, though he has not yet actually bound the life of the next birth),
(2) *baddhāua* (one who has bound the longevity of the conch-shell for the immediately next birth),
(3) *abhimuhanāmagotta* (literally, who has arrived in front of the *nāma* and *gotra-karman* of a two-sensed being named *śaṃkha*, and is bound to be born as *śaṃkha* in the next time-instant or latest by an *aṃtarmuhūrta*)

488 As regards the being with an interval of only one life, how long, O Lord, does (the designation of) 'a being with an interval of only one life' continue in time ? (Answer) (It continues for) one

1. Vide footnote 6 on p 184 of the MJV edition

aṃtomuhutta (in the case of the earth-bodied beings, etc) in the minimum and one *puvvakoḍī* (in the case of fish, etc who live for one *puvvakoḍī*) in the maximum

489 As regards the being who has bound the longevity (of a conch-shell), how long, O Lord, does (the designation of) 'a being who has bound the longevity (of a conch-shell)' continue in time ? (Answer) (It continues for) one *amtomuhutta* in the minimum and one third part of a *puvvakoḍī* in the maximum (because the longevity of the next birth is bound latest an *amtomuhutta* and earliest one third of a *puvvakoḍī* before death)

490 As regards the being who has arrived in front of the *nāma* and *gotta*, how long, O Lord, does (the designation of) 'a being who has arrived in front of *nāma* and *gotta*', continue in time ? (Answer) (It continues for) one instant in the minimum and one *amtomuhutta* in the maximum

491 Now, what kinds of conch-shell (among the above three) are desired (to be meant) by a particular *naya* ? There, the *negama*, *samgaha* and *vavahāra* desire (all) the three kinds of conch-shells, viz (1) *ekkabhavvija* (sic), (2) *baddhāuya* (sic), and (3) *abhimuhanāmagotta* (sic) The *ujjusua* desires (only) two kinds of conch-shells, viz (1) *baddhāuya* and (2) *abhimuhanāmagotta* The three *saddanayas* desire the *samkha* as *abhimuhanāmagotta*

This is the *samkha* (conch-shells) as substance-potential (namely) other than the body of the knower and the body of the competent person [1] This is the *samkhā* (conch-shells) as substance-potential, without scriptual knowledge [2] This is the *saṃkhā* (conch-shells) as a substance-potential [3]

492 [1] Then what is *saṃkhā* (determinative knowledge) by comparison ?[4] The *samkhā* by comparison is stated to be fourfold, viz

(i) there is an existent (fact) compared with (another) existent (fact),

(ii) there is an existent (fact) compared with a non-existent (object),

(iii) there is a non-existent (object) compared with an existent (fact),

1 Vide supra, *sutta* No. 487.

2 Vide supra, *sutta* No 484

3 Vide supra, *sutta* No 481

4 Vide supra, *sutta* No 477

(iv) there is a non-existent (object) compared with a non-existent (object)

492 [2] Among these, an existent (fact) is compared with another existent (fact, when) for instance, the (limbs of) *arhats* who exist (in reality) are compared with existing great cities, existing gates, and existing chests, as (in the following verse)

All the twenty-four *Jinas* have their chests like the gate of a great town, arms like the bar (of the gate), voice like the rumbling of a drum, (and) have their breasts marked with the *śrīvatsa* (sign) //119//

492 [3] An existent (fact) is compared with a non existent (object), (when) for instance, the longevities of the hell-beings, animal beings, human beings and gods, which are existent (facts), are compared with *paliovamas* and *sāgarovamas* (which are only conceptual, and) not real facts

492 [4] A non-existent (object) is compared with an existent (fact), as (illustrated) in (the following verses)

A leaf—with decayed end, dislocated from the stalk, falling down, sapless, in (immediate) danger (of separation from the tree) and which has reached the time (of death)—utters (as it were) the (following) verse //120//

As you (are at present) so (had) we (been in the past) You will also be (in the future) like us—(thus) addresses a grey leaf, while falling down, to the newly sprouting leaves //121//[1]

Neither there is, nor will there be such a dialogue between the sprouting and the grey leaves Such comparison has indeed been made for the enlightenment of the competent person (fit for spiritual emancipation) //122//

492 [5] A non-existent (object) is compared with another non-existent (object), for instance, as is the 'horn of an ass', so is the 'horn of a hare'

This is the *samkhā* by comparison

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1 The Commentary, p 215 B, shows how a non existent object is compared with an existent fact in this verse In the clause 'as you (are at present), so (had) we (been in the past)' (*jaha tubbhe taha amhe*) the previous condition (viz the state of sprouting of the grey leaf) which is nonexistent at present, is compared with the (present) condition of the sprouting leaves, which is an existent fact Similarly in the clause 'you will also be (in the future) like us' (*tumhe'vi a hohihā jahā amhe*), the future condition of the sprouting leaves, which is non existent at present, is compared with the condition of the green leaves, which is an existent fact (at present)

493 Then what is *samkhā* (number) as compass (*parimāna*)?[1] The *saṃkhā* (number) as compass is stated to be twofold, viz

(1) the *saṃkhā* (number) as compass of the scripture that is studied at a definite time, and

(2) the *saṃkhā* (number) as compass of the scripture of *Diṭṭhivāya*

494 Then what is the *samkhā* (number) as compass of the scripture that is studied at a definite time? The *samkhā* (number) as compass of the scripture that is studied at a definite time is stated to be manifold, viz

(i) number (*samkhā*) of modifications (*pajjavasamkhā*[2]),
(ii) number of letters (*akkharasamkhā*),
(iii) number of conjuct letters (*saṃghāyasaṃkhā*),
(iv) number of words (*padasaṃkhā*),
(v) number of quarters of a verse (*pādasaṃkhā*),
(vi) number of *gāhās* (*gāhāsaṃkhā*),
(vii) number of *ślokas* (*silogasamkhā*),
(viii) number of special metres called *veṣṭaka* (*vedhasamkhā*),
(ix) number of *nijjutis* (*nijjutisamkhā*),
(x) number of doors of disquisition (*anuogadārasaṃkhā*),
(xi) number of sections (*uddesagasaṃkhā*),
(xii) number of chapters (*ajjhayanasamkhā*),
(xiii) number of scriptural divisions (*suyakhaṃdhasaṃkhā*),
(xiv) number of *angas* (*aṃgasamkhā*)

This is the *samkhā* as campass of the scripture that is studied at a definite time

495 Then what is *samkhā* as compass of the scripture of *Diṭṭhivāya*? The *samkhā* as compass of the scripture of *Diṭṭhivāya* is stated to be manifold, viz

(i) *samkha* or number of modifications up to (x) number of doors of disquisition (vide preceding para),

(xi) number of *pāhudas*,

(xii) number of *pāhudiyā*,

(xiii) number of *pāhudapāhudiyā*,

1 Vide supra, *sutta* No 477

2 The word *pajjava* is explained in the Commentary, p 216A, as *paryāyā dharmā iti yāvat* The *pajjava* here in probably the same as the Pali word *pariyāya*, for instance, in *dhammapariyāya* which means 'disquisition on the *dhamma* Vide *Pali-English Dictionary*, P T S, s v *pariyāya*

(xiv) number of *vatthu*,

(xv) number of *puvva*

This is the *saṃkhā* (number) as compass of the scripture of *Diṭṭhivāya*. This is the *saṃkhā* (number) as compass [1]

496 Then what is *saṃkhā* (determination) as *jānanā* (knowledge) ?[2] The determination as knowledge (is illustrated as) what one knows, one knows, for instance, words (are known by) a grammarian, mathematics (is known by) a mathematician, astrology (is known by) an astrologer (*nemittia*), the time (is known by) a time-knower (*kālanāṇī*, probably astronomer), medicine (is known by) a doctor

This is the determination as knowledge

497 Then what is *saṃkhā* (number) as counting ?[3] The number as counting (is as follows)

(The number) 'one' does not lend itself to counting (The number) 'two', etc (are proper) numbers (which are known) as

(1) numerable

(2) innumerable, and

(3) infinite

498 Then what is the numerable (number) ? The numerable (number) is stated to be threefold, viz

(a) minimum (number), *jahannaa*,

(b) maximum (number), *ukkosaa*,

(c) neither minimum nor maximum (number that is, an intermediate number between the minimum and the maximum), *ajahannamaṇukkosaa*

499 Then what is the innumerable (number) ? The innumerable (number) is stated to be threefold, viz

(i) low grade innumerable (number), *parittāsaṃkhejjaa*,

(ii) innumerable (number) 'obtained by raising a number to the power of itself' (briefly 'self-raised'), *juttāsaṃkhejjaa*,

(iii) innumerable-innumerable(number), *asaṃkhejjāsaṃkhejjaa*

500 Then what is the low-grade innumerable (number) ? The low-grade innumerable (number) is stated to be threefold, viz

(a) minimum (number),

(b) maximum (number),

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1 Vide supra, *sutta* No 493

2 Vide supra, *sutta* No 477

3 Vide supra, *sutta* No 477,

(c) neither minimum nor maximum (number, that is, an intermediate number between the minimum and the maximum)

501 Then what is the innumerable (number) self-raised The innumerable (number) self-raised is stated to be threefold, viz

(a) minimum (number),
(b) maximum (number);
(c) neither minimum nor maximum (number, that is, an intermediate number between the minimum and the maximum

502 Then what is the innumerable innumerable (number) ? The innumerable-innumerable (number) is stated to be threefold, viz

(a) minimum (number),
(b) maximum (number),
(c) neither minimum nor maximum (number, that is, an intermediate number between the minimum and the maximum)

503 Then what is the infinite (number) ?[1] The infinite (number) is stated to be threefold, viz

(i) low-grade infinite (number),
(ii) infinite (number) self raised,
(iii) infinite-infinite (number).

504 Then what is the low-grade infinite (number) ? The low-grade infinite (number) is stated to be threefold, viz

(a) minimum (number),
(b) maximum (number),
(c) neither minimum nor maximum (number, that is, an intermediate number between the minimum and the maximum)

505 Then what is the infinite (number) self raised ? The infinite (number) 'self raised' is stated to be threefold, viz

(a) minimum (number),
(b) maximum (number),
(c) neither minimum nor maximum (number, that is, an intermediate number between the minimum and the maximum)

506 Then what is infinite-infinite (number) ? The infinite-infinite (number) is stated to be twofold, viz

1 Vide supra, sutta No 497

(a) minimum (number),

(b) neither minimum nor maximum (number, that is, an intermediate number between the minimum and the maximum)

[The maximum of infinite-infinite is not admitted—Commentary, p 217 B]

507 How much is the minimum numerable (number)?[1] (The minimum numerable number) is number 'two', (and) after that there are the (numerical) places which are neither minimum nor maximum (numbers), (continuing) till the maximum numerable (number) is not arrived at

508 How much is the maximum numerable (number)?[2] I shall explain the maximum numerable number (thus) Suppose there is a circular store (*palla*) which is stated to be one hundred thousand *joyanas* in length and breadth, and—three hundred thousand, sixteen thousand, two hundred twenty-seven (3, 16, 227) *joyanas*, and three (3) *kosas*, and twenty-eight hundred (2800) *dhanus*, and thirteen and a half (13½) *amgulas* and extra-plus in circumference [This is the measure of the *Jambuddīva*] This *palla*[3] is filled with mustard-seeds (*siddhatthaya*) Then those mustard-seeds are emptied in islands and oceans, one (mustard seed being thrown) in an island and one in the ocean (consecutively) The total number of islands and oceans (thus) touched by (all) those mustard-seeds, thus thrown one after another, (make) such (a vast) area called circular store (*palla*) This (latter) *palla* is filled with mustard-seeds Then those mustard-seeds are emptied in islands and oceans, one (mustard-seed being thrown) in an island and one in the ocean (consecutively) The total number of islands and oceans (thus) touched by (all) those mustard-seeds, thus thrown one after another, (make) such (a vast) area of circular store (Now) the first stick (*sālagā*) (is to be thrown) there (in the *palla* thus made) Indescribable (number of) *logas* (islands and oceans) are thus filled by such sticks, but yet (even by the total number of mustard-seeds thus used, one) does not arrive at the maximum numerable number What is the example in point? (Suppose) there is a platform filled with hog-plum fruits When one hog-plum fruit is placed there, that is accommodated, when another is placed, that also is accommodated, yet another is

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1 Vide supra, *sutta* No 498

2 Vide supra, *sutta* No 498

3 The Commentary, p 218 A, gives its depth as one thousand *joyanas*

placed, that also is accommodated When (hog-plums) are thus placed again and again, there will be a (last) hog-plum which being placed, the platform will be (completely) filled (with hog-plums) (and there will be another) hog-plum which will not find place there

509 Thus when (the number) 'one' is added to the maximum numerable (number described above), there is the minimum low-grade innumerable number, and after that there are places of neither minimum nor maximum (numbers) till the maximum low-grade innumerable (number) is not arrived at

510 How much is the maximum low-grade innumerable (number)?[1] The maximum low-grade innumerable (number) is (equal to) the minimum low-grade innumerable (number) raised to the power of itself, less one.[2] Or, the maximum low-grade innumerable (number) is (equal to) the minimum innumerable (number) self-raised,[3] less one

511 How much is the minimum innumerable (number)?[4] The minimum innumerable (number) self-raised is (equal to) the minimum low-grade innumerable numb r raised to the power of itself, in its completeness Or, the minimum innumerable (number) self-raised is (equal to) the maximum low-grade innumerable (number), plus one

An *āvaliyā* (vide *sutta* No 367) also (stands for) the same (number of time-instants, that is, the minimum innumerable (number) self-raised) (And) after that there are places which are neither minimum nor maximum, till the maximum innumerable (number) self-raised is not arrived at

512 How much is the maximum innumerable (number) self-raised? The maximum innumerable (number) self-raised is (equal to) the (number represented by) an *āvaliyā* multiplied by the minimum innumerable (number) self-raised, raised to the power of itself, less one Or, the maximum innumerable (number) self-raised is (equal to) the minimum innumerable-innumerable (number), less one

513 How much is the minimum innumerable-innumerable (number)? The minimum innumerable-innumerable (number) is (equal to the number represented by) *āvaliā* multiplied by the minimum

1 Vide supra, *sutta* No 500

2 Suppose the minimum low grade innumerable is x, then the maximum low-grade innumerable number $= x^x - 1$

3 Vide the next *sutta*, No 511

4 Vide *sutta* No 499 and 501

innumerable (number) self-raised, raised to the power of itself, in completeness Or, the minimum innumerable-innumerable (number) is (equal to) the maximum innumerable (number) self-raised, plus one (And) after that there are places which are neither minimum nor maximum, till the maximum innumerable-innumerable (number) is not arrived at

514 How much is the maximum innumerable-innumerable (number)? The maximum innumerable-innumerable (number) is (equal to) the minimum innumerable-innumerable number to the power of itself, less one Or, the maximum innumerable-innumerable (number) is (equal to) the minimum low-grade infinite (number)

515 How much is the minimum low-grade infinite (number)? The minimum low-grade infinite (number) is (equal to) the minimum numerable-numeruble number raised to the power of itself, in its completeness Or, the minimum low-grade infinite (number) is (equal to) the maximum innumerable-innumerable (number), plus one (And) after that there are places which are neither minimum nor maximum, till the maximum low-grade infinite (number) is not arrived at

516 How much is the maximum low-grade infinite (number)? The maximum low-grade infinite (number) is (equal to) the minimum low-grade infinite number raised to the power of itself, less one Or, the maximum low-grade infinite (number) is (equal to) the minimum infinite (number) self-raised

517 How much is the minimum infinite (number) self-raised? The minimum infinite (number) self raised is (equal to) the minimum low-grade infinite (number) raised to the power of itself, in its completeness Or, the minimum infinite (number) self raised is (equal to) the maximum low-grade infinite (number), plus one

(The number of the souls) who are not fit to get salvation is also the same (And) after that there are the places which are neither minimum nor maximum, till the maximum infinite (number) self-raised is not arrived at

518. How much is the maximum infinite (number) self-raised? The maximum infinite (number) self-raised is (equal to the number represented by the souls) who are not fit to get salvation multiplied by the minimum infinite (number) self-raised, raised to the power of itself, less one Or, the maximum infinite (number) self-raised is (equal to) the minimum infinite-infinite (number), less one

519 How much is the minimum infinite-infinite (number) ? The minimum infinite-infinite (number) is (equal to the number represented by the souls) who are not fit to get salvation multiplied by the minimum infinite (number) self raised, raised to the power of itself, in its completeness Or, the minimum infinite-infinite (number) is (equal to) the maximum infinite (number) self-raised, plus one (And) after that there are places which are neither minimum nor maximum

This is the number as counting [1]

520 Then what is *saṃkhā* (conch-shells) as essence ?[2] The conch-shells as essence are those souls who realize (or suffer from) the *nāma-karman* leading to the life of conch-shells and *gotta karman* assigning their status (*gotta*) to the conch shells

This is the *saṃkhā* (conch-shells) as essence This is the standard of *saṃkhā* [3] This is the standard of states [4] This is the standard [5]

//Here ends (the description of) the word *pamāṇa* (standard). (The description is covered by the *suttas* 313-520)//

[Suttas 521-525 The door of Precept]

521. Then what is the precept (*vattavvayā*) ?[6] The precept is stated to be threefold, viz

(i) precept of one's own doctrine (Jaina doctrine),
(ii) precept of other's doctrine (non-Jaina doctrine),
(iii) precept of both one's own doctrine and other's doctrine

522 Then what is the precept of one's own doctrine ? The precept of one's own doctrine is (there) where indeed one's doctrine is properly stated (e g there are five *astikāyas*, viz *dharmāstikāya* etc), defined (e g the *dharmāstikāya* has the characteristic of helping motion), explained (e g the *dharmāstikāya* is conceived to have innumerable space-points), exemplified (by means of illustration, e g the *dharmāstikāya* is like water which is the support of fish for its movement), and again confirmed (by means of *upanaya*, which confirms that like

1 Vide supra, *sutta* No 497
2 Vide supra, *sutta* No 477
3 Vide supra, *sutta* No 477
4. Vide supra, *sutta* No 427
5 Vide supra, *sutta* No 313
6. Vide supra, *sutta* No 92

water, the *dharmāstikāya* is the support of the movement of souls and material bodies), and (finally) propounded

This is the precept of one's own doctrine

523 Then what is the precept of other's doctrine ? The precept of other's doctrine is (there) where indeed other's doctrine is properly stated, up to (finally) propounded (vide *sutta* No 522)

This is the precept of other's doctrine

524 Then what is the precept of both one's own doctrine and other's doctrine ? The precept of both one's own doctrine and other's doctrine is (there) where one's own and other's doctrine are properly stated, up to (finally) propounded (vide *sutta* No 522)

This is the precept of both one's own doctrine and other's doctrine.

525 [1] Now, which standpoint[1] desires which (kind of) precept ? There, the *negama*, *samgaha*[2] and *vavahāra* desire (all) the three kinds of precept, viz (i) precept of one's own doctrine, (ii) precept of other's doctrine, and (iii) precept of both one's own and other's doctrine

525 [2] The *ujusua* desires (only) two kinds of precept, viz (i) precept of one's own doctrine and (ii) precept of other's doctrine (According to this *naya*), there (in the third category), indeed, what is (called) the precept of one's own doctrine properly belongs to the precept of one's own doctrine, and what is (called) the precept of other's doctrine properly belongs to the precept of other's doctrine Therefore, there are (only) two kinds of precept, there is not three kinds of precept

525 [3] The three *saddanayas* (standpoints of *sadda*) desire (only) one, viz the precept of one's own doctrine, there is no precept of other's doctrine Why ? Because other's doctrine, being a perverse faith, is false, fallacious, unreal, inactive (*akiriya*), wrong way (and) wrong teaching Therefore, all (worthy precepts) are the precept of one's own doctrine, there being neither the precept of other's doctrine, nor the precept of both one's own and other's doctrine

This is the precept

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1 Here the standpoint (*naya*) is personified as the holder of a standpoint

2 Vide footnote 5 on p 192 of the MJV edition

[Sutta 526 : The door of Purview of Topics]

526 Then what is the purview of topics *(atthāhigāra)* ?[1] The purview of topics (stands for) the purview of the meaning of individual chapters, (etc) (in the *Āvassagasutta*), for instance (on this, runs a verse).

(i) the abstinence from (all) blamable actions (such as killing of living beings, etc which are included in the first chapter called *'Sāmāia'*),

(ii) the praising (of the twenty-four *tīrthaṅkaras* in the second chapter called *'Cauvīsatthava'*), and

(iii) the offering of homage to the venerable (in the third chapter called *'Vamdanaya'*),

(iv) the deprecation of transgressions (in the fourth chapter called *'Padikkamana'*),

(v) the healing of sores (in the fifth chapter called *'Kāussagga'*), and

(vi) the cultivation of good virtues (in the sixth chapter called *'Paccakkhāna'*) //123//

This is the purview of topics (Vide *sutta* No 73)

[Suttas 527-533 The door of Compatible Inclusion]

527 Then what is inclusion *(samoyāra)* ?[2] The inclusion is stated to be sixfold, viz

(i) inclusion as name,

(ii) inclusion as arbitrary attribution,

(iii) inclusion as substance-potential,

(iv) inclusion of space,

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1 Vide supra, *sutta* No 92 The Commentary, p 227 A, clarifies the difference between *vaktavyatā* (precept) and *arthādhikāra* (purview of topics), by asserting that the latter pervades the whole of chapter from its beginning to end, while the former is restricted to a particular place Thus, the theme of a whole chapter is *arthādhikāra* and the meaning of the particular portion of it is *vaktavyatā*.

2 Vide supra, *sutta* No 92 The Commentary, p, 53 B, defines *samavatāra* as *samyag avirodhenā' vataraṇam vartanam samavatāro' virodhavṛttitā procyate* For the use of the word 'inclusion' or 'compatible' for *samoyāra*, vide footnote on *samoyāra* under *sutta* No 92 supra

(v) inclusion of time,
(vi) inclusion as essence

528-529 Then what is inclusion as name ? (The inclusion as) name and arbitrary attribution (and a part of substance-potential) (are as) were described previously up to (vide *sutta* No 10-18 substitute 'inclusion' for *āvassaya*) This is the inclusion as substance-potential (namely) body of the competent person

530 [1] Then what is inclusion as substance-potential (namely) other than the body of the knower and the competent person ? Inclusion as substance-potential (namely) other than body of the knower and the competent person is stated to be threefold, viz

(1) self-inclusion (that is, inclusion in one's own state),
(2) non self inclusion (that is, inclusion in other's state),
(3) dual inclusion (that is, inclusion in both one's own and other's state)

All substances indeed include (themselves) in their own states through self-inclusion (The inclusion) through non-self-inclusion (is illustrated) as 'plums in a plate' (The inclusion) through dual inclusion (is illustrated) as 'pillar in a house as well as in itself', as 'neck in a pitcher as well as in itself'

530 [2] Or, inclusion as substance-potential (namely) other than the body of the knower and the body of the competent person is stated to be (only) twofold, viz

(1) self inclusion, and
(2) dual inclusion

(For example), the *causatthiyā* (measurement of weight equal to one sixty fourth part of a *mānī*)[1] includes (itself) in its own state through self-inclusion, (and) through dual inclusion, (it) includes (itself) in the *battīsiyā* (measurement of weight equal to one thirty-second part of a *mānī*), and also in its own state The *battīsiyā* includes (itself) in its own state through self-inclusion, (and) through dual inclusion, (it) includes (itself) in the *solasiyā* (measurement of weight equal to one sixteenth part of a *mānī*), and also in its own state The *solasiyā* includes (itself) in its own state through self-inclusion, (and) through dual inclusion, (it) includes (itself) in the *aṭṭhabhāiyā* (measurement of weight equal to one eighth part of a *mānī*), and also in its own state The *aṭṭhabhāiyā* includes (itself) in its own state through self-inclusion, (and) through dual inclusion, (it) includes (itself) in the

1 Vide supra, *sutta*, No 320 for this and other measures mentioned here

caubhāiyā (measurement of weight equal to one fourth part of a *mānī*), and also in its own state The *Caubhāiyā* includes (itself) in its own state through self-inclusion, (and) through dual inclusion, (it) includes (itself) in the *addhamānī* (measurement of weight equal to a half *mānī*), and also in its own state The *addhamānī* includes (itself) in its own state through self-inclusion, (and) through dual inclusion, (it) includes (itself) in a *mānī*, and also in its own state

This is the inclusion as substance-potential (namely) other than the body of the knower and the competent person. This is the inclusion as substance-potential, without scriptural knowledge. This is the inclusion as substance-potential

531 Then what is inclusion of space ? The inclusion of space is stated to be twofold, viz.

(1) self-inclusion, and
(2) dual inclusion

(For example), the *Bharahavāsa* includes (itself) in its own state through self-inclusion, and through dual inclusion, (it) includes (itself) in the *Jaṃbuddīva* and also in its own state The *Jaṃbuddīva* includes (itself) in its own state through self-inclusion, (and) through dual inclusion, (it) includes (itself) in the middle world, and also in its own state The middle world includes (itself) in its own state through self-inclusion, (and) through dual inclusion, (it) includes (itself) in the world, and also in its own state. The world includes (itself) in its own state through self-inclusion, (and) through dual inclusion, (it) includes (itself) in 'beyond world' (*aloa*), and also in its own state

This is the inclusion of space

532 Then what is inclusion of time ?[1] The inclusion of time is stated to be twofold, viz

(1) self-inclusion, and
(2) dual inclusion

(For example), (a time-) instant includes (itself) in its own state through self-inclusion, (and) through dual inclusion, (it) includes (itself) in the *āvaliyā*, and also in its own state Similarly, *ānāpānū, thova, lava, muhutta, ahoratta, pakkha, māsa, uū, ayana, saṃvacchara, juga, vāsasata, vāsasahassa, vāsasatasahassa, puvvaṃga, puvva, tuḍiyaṃga, tuḍiya, aḍaḍaṃga, aḍaḍa, avavaṃga, avava, huhuyaṃga, huhua, uppalaṃga, uppala, paumaṃga, pauma, nalinaṃga, nalina, atthiṇiuraṃga, atthiṇiura, auyaṃga, aua, nauyaṃga, naua, pauyaṃga, paua, cūliyaṃga, cūliyā, sīsapaheliyaṃga, sīsapaheliyā,*

1 Vide supra, *sutta* No 527.

paliovama *Sāgarovama* includes (itself) in its own state through self-inclusion, (and) through dual inclusion, (it) includes (itself) in *osappiṇī* and *ussappiṇī*, and also in its own state *Osappiṇī* and *ussappiṇīs* include (themselves) in their own states through self-inclusion, (and) through dual inclusion, (they) include (themselves) in *poggalapariyatta*, and also in their own states *Poggalapariyatta* includes (itself) in its own state through self-inclusion, (and) through dual inclusion, (it) includes (itself) in *tītaddhā* (past time) and *anāgataddhā* (future time), and also in its own state *Tītaddhā* and *anāgataddhā* include (themselves) in their own states through self-inclusion, (and) through dual inclusion, (they) include (themselves) in *savvaddhā* (all time), and also in their own states (Vide *sutta* No 202 [2])

This is the inclusion of time

533 Then what is inclusion as essence (that is, conditions of the souls) ?[1] The inclusion as essence is stated to be twofold, viz

(1) self-inclusion, and
(2) dual inclusion

(For example), anger includes (itself) in its own state through self-inclusion, (and) through dual inclusion, (it) includes (itself) in pride, and also in its own state Similarly, pride, deceit, greed, attachment, deluding *karman*, (and) the eight species of *karmans* include (themselves) in their own states through self-inclusion, (and) through dual inclusion, include (themselves) in the six kinds of states (of the soul), and also in their own states Similarly, the six kinds of states,[2] the soul, (and) the soul as *atthikāya* includes (itself) in its own state through self-inclusion, (and) through dual inclusion, includes (itself) in all substances, and also in its own state. Here, (runs) an epitomic verse

(There are) anger, pride, deceit, greed, attachment and deluding (*karmans*), (eight) species (of *karmans*), states (of the soul), soul, soul as *atthikāya*, and substances //124//

This is the inclusion as essence This is the inclusion This is the *uvakkama* (introduction by collecting together materials from distance and arranging them in order to make the *nikkheva* of the topic possible) [3]

//Here is the end of the first door called *uvakkama*//

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1 Vide supra, *sutta* No 527

2 This is not found in the MJV edition, but is mentioned in the Commentary, p 230 A. The MJV edition is here defective Vide *Suttāgame*, Part II, p 1157 lines 23-24

3 Vide supra, *sutta* No 92, and also No. 76

[Suttas 534-600 : The door of Assignment]

534 Then what is *nikkheva* (assignment) ?[1] The *nikkheva* is stated to be threefold, viz

(i) pertaining to general nomenclature (*ohanipphanna*),
(ii) pertaining to particularized name (*nāmanipphanna*), and
(iii) pertaining to the utterance of a particular *sutta* (*suttālāvaganipphanna*)

535 Then what is (*nikkheva*) pertaining to general nomenclature ?[2] (The *nikkheva*) pertaining to general nomenclature is stated to be fourfold, viz

(a) *ajjhayana* (chapter, concentration of mind),
(b) *ajjhīna* (inexhaustible),
(c) *āa* (acquisition),
(d) *jhavanā* (attenuation, eradication)

536 Then what is *ajjhayana* ? *Ajjhayana* is stated to be fourfold, viz

(1) *ajjhayana* as name,

(2) *ajjhayana* as arbitrary attribution,

(3) *ajjhayana* as substance-potential

(4) *ajjhayana* as essence

537 (*Ajjhayana* as) name and arbitrary attribution (are as) were described previously (Vide *sutta* No 10-12)

538 Then what is *ajjhayana* as substance-potential ? *Ajjhayana* as substance-potential is stated to be twofold, viz

(a) with scriptural knowledge, and

(b) without scriptural knowledge

539 Then what is *ajjhayana* as substance-potential, with scriptural knowledge ? *Ajjhayana* as substance-potential, with scriptural knowledge, is concerned with a person by whom the *ajjhayana* treatise has been studied, retained (in mind), controlled, measured, controlled perfectly up to (vide *sutta* No 14-15 [1], substitute *ajjhayana* for *avassaya*) Similarly there are as many *ajjhayanas* as substance-potential, with scriptural knowledge, as there are persons without attention (or active thinking) Similar is the case according to (the standpoint of)

1. Vide supra, *sutta* No 75
2. We have translated *oha* as general nomenclature *Oha* stands for the general title of a book in the scripture

vavahāra (pragmatic standpoint) According to (the standpoint of) *saṃgaha* (synthetic standpoint), one person or many persons, up to (vide *sutta* No 15 [3]-15 [5]) This is the *ajjhayana* as substance-potential, with scriptural knowledge

540 Then what is *ajjhayana* as substance-potential, without scriptural knowledge ? *Ajjhayana* as substance-potential, without scriptural knowledge, is stated to be threefold, viz

(i) *ajjhayana* as substance-potential (namely) body of the knower,

(ii) *ajjhayana* as substance-potential (namely) body of the competent person,

(iii) *ajjhayana* as substance-potential (namely) other than the body of the knower and the body of the competent person

541. Then what is *ajjhayana* as substance-potential (namely) body of the knower ? The *ajjhayana* as substance-potential (namely) body of the knower is such a body of the knower who knows the purview of the meaning of the '*ajjhayana*' treatise—the body which is devoid (of consciousness and has reached the state of unconsciousness), has seceded (from breath), has been made separate (from breath), and has left nourishment, (the body) abandoned by the soul up to (vide *sutta* No. 17) "Ah ! by this body conglomerate indeed the treatise named *ajjhayana* was properly understood (from the teacher), up to propounded (through various standpoints), in accordance with the purpose envisaged by the Jina What is the example in point ? (In reply, it is said), 'This was a pot of ghee', 'This was a pot of honey' "

This is the *ajjhayana* as substance-potential (namely) body of the knower

542 Then what is *ajjhayana* as substance-potential (namely) body of the competent person ? The *ajjhayana* as substance-potential (namely) body of the competent person is (the body of) a soul which has come out of womb through birth, and will study, living in this very body-conglomerate accepted (by him), in future times in accordance with the purpose envisaged by the Jinas, but is not studying (at present) the treatise of the *ajjhayana* What is the example in point ? (In reply, it is said,) 'This will be a pot of honey', 'This will be a pot of ghee'

This is the *ajjhayana* as substance-poential (namely) body of the competent person. (Vide *sutta* No 18)

543. Then what is *ajjhayana* as substance-potential (namely) other than the body of the knower and the body of the competent person ? The *ajjhayaṇa* as substance-potential (namely) other than the body of the knower and the body of the competent person is that which was written on leaf and in book.

This is the *ajjhayana* as substance-potential (namely) other than the body of the knower and the body of the competent person This is the *ajjhayana* as substance-potential

544 Then what is *ajjhayana* as essence ? The *ajjhayaṇa* as essence is stated to be twofold, viz

(a) with scriptural knowledge, and

(b) without scriptural knowledge

545. Then what is *ajjhayana* as essence, with scriptural knowledge ? The *ajjhayana* as essence, with scriptural knowledge, is the knower who is attentive (to the knowledge of *ajjhayana*)

This is the *ajjhayana* as essence, with scriptural knowledge

546 Then what is *ajjhayana* as essence, without scriptural knowledge ? *Ajjhayana* as essence, without scriptural knowledge, is (given in the following verse)

' Concentration of the mind (*ajjhappassānayanam*), attenuation of the accumulated *karmans*, (and) non-accumulation of new (*karmans*) (are effected by *ajjhayana*), (and) therefore (the teachers) desire *ajjhayana* (= *ajjhappassa ānayanam*) //125//

This is *ajjhayana* as essence, without scriptural knowledge This is *ajjhayana* as essence This is *ajjhayana*.[1]

547 Then what is *ajjhīna* ?[2] The *ajjhīṇa* is stated to be fourfold, viz

(1) *ajjhīna* as name,

(2) *ajjhīna* as arbitrary attribution,

(3) *ajjhīna* as substance-potential,

(4) *ajjhīna* as essence

548 (*Ajjhīna* as) name and arbitrary attribution (are as) were described previously (Vide *sutta* No 10-12)

549. Then what is *ajjhīna* as substance-potential ? *Ajjhīna* as substance-potential is stated to be twofold, viz

(a) with scriptural knowledge, and

(b) without scriptural knowledge.

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1. Vide supra, *sutta* No. 536.

2 Vide supra, *sutta* No 535

550 Then what is *ajjhīna* as substance-potential, with scriptural knowledge ? *Ajjhīna* as substance-potential, with scriptural knowledge is concerned with a person by whom *ajjhīna* treatise has been studied, retained (in mind), controlled, measured, controlled perfectly, to be spoken of just as in the case of *ajjhayana* as substance-potential (vide *sutta* No 539) up to This is *ajjhīna* as substance-potential, with scriptural knowledge

551 Then what is *ajjhīna* as substance-potential, without scriptural knowledge ? *Ajjhīna* as substance-potential, without scriptural knowledge, is stated to be threefold, viz

(i) *ajjhīna* as substance potential (namely) body of the knower,

(ii) *ajjhīna* as substance-potential (namely) body of the competent person,

(iii) *ajjhīna* as substance potential (namely) other than the body of the knower and the body of the competent person

552 Then what is *ajjhīna* as substance-potential (namely) body of the knower ? *Ajjhīna* as substance-potential (namely) body of the knower is such a body of the knower who knows the purview of the meaning of '*ajjhīna*' treatise—the body which is devoid (of consciousness and has reached the state of unconsciousness), has seceded (from breath), has been made separate (from breath), and has left nourishment, (these are) to be spoken of just as in the case of *ajjhayana* as substance-potential (vide *sutta* No 541) up to This is *ajjhīna* as substance-potential (namely) body of the knower

553 Then what is *ajjhīna* as substance-potential (namely) body of the competent person ? *Ajjhīna* as substance-potential (namely) body of the competent person is (the body of) a soul which has come out of womb through birth, (these are to be spoken of) just as in the case of *ajjhayana* as substance-potential (vide *sutta* No 542) up to This is *ajjhīna* as substance-potential (namely) body of the competent person.

554 Then what is *ajjhīna* as substance-potential (namely) other than the body of the knower and the body of the competent person ? *Ajjhīna* as substance-potential (namely) other than the body of the knower and the body of the competent person is a line (passing) through whole space (both *loka* and *aloka*).[1]

1 Such line is *ajjhīna* (Skt *akṣīṇa*), because it is not exhausted at any time even if its space points are taken out one by one continuously

—Commentary, p 233 B.

This is *ajjhīna* as substance-potential (namely) other than the body of the knower and the body of the competent person. This is *ajjhīnā* as substance-potential, without scriptural knowledge This is *ajjhīna* as substance-potential

555 Then what is *ajjhīna* as essence? *Ajjhīna* as essence is stated to be twofold, viz

(a) with scriptural knowledge, and
(b) without scriptural knowledge

556 Then what is *ajjhīna*, as essence with scriptural knowledge? *Ajjhīna* as essence, with scriptural knowledge, is the knower who is attentive[1] (to the knowledge of *ajjhīna*)

This is *ajjhīna* as essence, with scriptural knowledge

557 Then what is *ajjhīna* as essence, without scriptural knowledge? *Ajjhīna* as essence, without scriptural knowledge, is as (described in the following verse)

As from one (single) lamp, light up a hundred lamps, and yet that lamp (continues) to glow Like lamp are the the teachers who shine (themselves) and also enlighten others[2] //126//

This is *ajjhīna* as essence, without scriptural knowledge This is *ajjhīna* as essence This is *ajjhīna*

558 Then what is *āa* (acquisition)?[3] *Āa* is stated to be fourfold, viz

(1) *āa* as name,
(2) *āa* as arbitrary attribution
(3) *āa* as substance-potential,
(4) *āa* as essence

1 Such attentive knower is the person who is conversant with the fourteen *puvvas* The number of modes of the knowledge of such a person, even when he has fixed his attention on scripture only for an *antarmuhūrta*, is so vast that those modes cannot be exhausted, if taken out one by one, even in an infinite number of *utsarpiṇīs* This explains why the knowledge of such person is *ajjhīna* (Skt *akṣīṇa*, inexhaustible) —Commentary, p 233 B

2 The teachers are like inexhaustible (*ajjhīna*) lamp The teacher engaged in imparting knowledge of the scripture is called 'teacher with scriptural knowledge' But his vocal and physical movements, while he is engaged in teaching, are 'without scriptural knowledge' Thus the whole situation can be viewed as a mixture of both 'with scriptural knowledge' and 'without scriptural knowledge'—which is exactly the meaning of the word '*no āgamao*' This is therefore an apt illustration of *no-āgamato bhāvajjhāṇe*—Commentary, p 233 B.

3 Vide supra, *sutta* No. 535

559. (*Āa* as) name and arbitrary attribution (are as) were described previously (Vide *sutta* No 10-12)

560. Then what is *āa* as substance-potential ? *Āa* as substance-potential is stated to be twofold, viz

(a) with scriptural knowledge, and
(b) without scriptural knowledge.

561 Then what is *āa* as substance-potential, with scriptural knowledge ? *Āa* as substance-potential, with scriptural knowledge, is concerned with a person by whom *āa* treatise has been studied, retained (in mind), up to (vide *sutta* No 14) 'Why so ?' Because *davva* stands for absence of attention (that is, absence of thinking) up to (vide *sutta* No 15 [1]) there are as many *āyas* (sic) as substance-potential, with scriptural knowledge, as there are persons without attention (or active thinking) up to (vide *sutta* No 15 [2]—15 [5]) This is the *āa* as substance-potential, with scriptural knowledge

562 Then what is *āa* as substance-potential, without scriptural knowledge ? *Āa* as substance-potential, without scriptural knowledge, is stated to be threefold, viz

(i) *āa* as substance-potential (namely) body of the knower,
(ii) *āa* as substance-potential (namely) body of the competent person,
(iii) *āa* as substance-potential (namely) other than the body of the knower and the body of the competent person

563. Then what is *āa* as substance-potential (namely) body of the knower ? The *āa* as substance-potential (namely) body of the knower is such a body of the knower who knows the purview of the meaning of *āya* (sic) treatise—the body which is devoid (of consciousness and has reached the state of unconsciousness), has seceded (from breath), has been made separate (from breath), has left nourishment, the rest is just as in the case of *ajjhayana* as substance-potential (vide *sutta* No 541) up to This is *āa* as substance-potential (namely) body of the knower

564 Then what is *āya* (sic) as substance potential (namely) body of the competent person ? *Āya* as substance-potential (namely) body of the competent person is (the body of) a soul which has come out of womb through birth, the rest is just as in the case of the *ajjhayana* as substance-potential (vide *sutta* No 542) up to This is *āya* as substance-potential (namely) body of the competent person

565 Then what is *āya* as substance-potential (namely) other than the body of the knower and the body of the competent person? *Āya*

as substance-potential (namely) other than the body of the knower and the body of the competent person is stated to be threefold, viz

(1) worldly,

(2) belonging to perverse instruction,

(3) extra-worldly

566 Then what is (*āya* as substance-potential, which is) worldly ? (*Āya* as substance-potential, which is) worldly is stated to be threefold, viz

(a) the sentient,

(b) the non-sentient, and

(c) mixture (of the sentient and the non-sentient)

567 Then what is the sentient ? The sentient is stated to be threefold, viz.

(i) (*āya* or acquisition) of bipeds,

(ii) (*āya* or acquisition) of quadrupeds,

(iii) (*āya* or acquisition) of non-peds

(*Āya*) of bipeds (means acquisition) of servants, maid-servants, of quadrupeds (means) acquisition of horses, elephants, of non-peds (means) acquisition of mango trees, hog plum trees

This is the sentient

568 Then what is the non-sentient ? The non-sentient (means) the *āya* (acquisition) of gold, silver, jewel, pearl, conch-shell, diamond of inferior quality, coral, ruby, (and real property)

This is the non-sentient

569 Then what is mixture (of the sentient and the non-sentient) ? The mixture (of the sentient and the non-sentient) (means) *āya* (acquisition) of servants, maid-servants, horses, elephants ornamented (with gold chains, etc) and decorated with (musical instruments like) cymbal (etc)

This is the mixture (of the sentient and the non-sentient) This is (*āya* as substance-potential, which is) worldly

570 Then what is (*āya* as substance-potential) beloging to perverse instruction ? (*Āya* as substance-potential) belonging to perverse instruction is stated to be threefold, viz

(a) the sentient,

(b) the non-sentient, and

(c) mixture (of the sentient and the non-sentient)

These three are just as (in the case of *āya* as substance-potential, which is) worldly up to (vide *sutta* No 567-569) This is (*āya* as substance-potential) belonging to perverse instruction

571 Then what is (*āya* as substance-potential, which is) extra-worldly ? (*Āya* as substance-potential, which is) extra-worldly is stated to be threefold, viz

(a) the sentient,

(b) the non sentient, and

(c) mixture (of the sentient and the non-sentient)

572 Then what is the sentient ? The sentient is *āya* (acquisition) of disciples and female disciples

This is the sentient

573 Then what is the non-sentient ? The non-sentient is *āya* (acquisition) of (mendicant's bowls, garments, blankets, foot-duster

This is the non-sentient

574 Then what is mixture (of the sentient and the non-sentient) ? The mixture (of the sentient and the non-sentient) is *āya* (acquisition) of disciples, female disciples, with articles such as bowls etc

This is the mixture (of the sentient and the non-sentient) This is (*āya* as substance-potential, which is) extra-worldly This is *āa* as substance-potential (namely) other than the body of the knower and the body of the competent person [1] This is *āa* as substance-potential, without scriptural knowledge [2] This is *āa* as substance potential [3]

575 Then what is *āa* as essence ?[4] The *āa* as essence is stated to be twofold, viz

(a) with scriptural knowledge, and

(b) without scriptural knowledge

576 Then what is *āa* as essence, with scriptural knowledge ? *Āa* as essence, with scriptural knowledge, is the knower who is attentive (to āa)

This is *āa* as essence, with scriptural knowledge

577 Then what is *āa* as essence, without scriptural knowledge ? *Āa* as essence, without scriptural knowledge, is stated to be twofold, viz

(i) auspicious, and

(ii) inauspicious

578. Then what is (*aa* as essence, which is) auspicious ? (*Āa* as essence, which is) auspicious is stated to be threefold, viz

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1 Vide supra, *sutta* No 565

2. Vide supra, *sutta* No 562

3 Vide supra, *sutta* No. 560

4. Vide supra, *sutta* No 558

(1) *āa* of determinate knowledge,

(2) *āa* of intuition,

(3) *āa* of correct conduct

This is (*āa* as essence, which is) auspicious

579 Then what is (*āa* as essence, which is) inauspicious ? (*Āa* as essence, which is) inauspicious is stated to be fourfold, viz.

(1) *āa* of anger,

(2) *āa* of pride,

(3) *āa* of deceit,

(4) *āa* of greed.

This is (*āa* as essence, which is) inauspicious This is *āa* as essence, without scriptural knowledge This is *āa* as essence This is *āya* (sic) [1]

580 Then what is *jhavana* (eradication) ?[2] *Jhavanā* is stated to be fourfold, viz

(1) *jhavanā* as name,

(2) *jhavanā* as arbitrary attribution,

(3) *jhavana* as substance-potential,

(4) *jhavanā* as essence

581 (*Jhavanā* as) name and arbitrary attribution (are as) were described previously (Vide *sutta* No 10-12)

582 Then what is *jhavanā* as substance-potential ? *Jhavanā* as substance-potential is stated to be twofold, viz

(a) with scriptural knowledge, and

(b) without scriptural knowledge

583 Then what is *jhavanā* as substance-potential, with scriptural knowledge ? *Jhavanā* as substance-potential, with scriptural knowledge, is concerned with a person by whom '*jhavanā*' treatise has been studied, retained (in mind), controlled, measured, controlled perfectly, the rest is to be spoken of just as in the case of *ajjhayana* as substance-potential (vide *sutta* No 539) up to This is *jhavanā* as substance-potential, with scriptural knowledge

584 Then what is *jhavana* as substance potential, without scriptural knowledge ? *Jhavanā* as substance-potential, without scriptural knowledge, is stated to be threefold, viz

(1) *jhavanā* as substance-potential (namely) body of the knower,

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1 Vide supra, *sutta* No. 558

2 Vide supra, *sutta* No. 535.

(ii) *jhavaṇā* as substance-potential (namely) body of the competent person,

(iii) *jhavaṇā* as substance potential (namely) other than the body of the knower and the body of the competent person

585 Then what is *jhavaṇā* as substance-potential (namely) body of the knower ? *Jhavaṇā* as substance-potential (namely) body of the knower is such a body of the knower who knows the purview of the meaning of the '*jhavaṇā*' treatise—the body which is devoid (of consciousness and has reached the state of unconsciousness), has seceded (from breath), has been made separate (from breath), has left nourishment, the rest is just as in the case of *ajjhayana* as substance-potential (vide *sutta* No 541) up to This is *jhavaṇā* as substance-potential (namely) body of the knower

586 Then what is *jhavaṇā* as substance-potential (namely) body of the competent person ? *Jhavaṇā* as substance-potential (namely) body of the competent person is (the body of) a soul which has come out of womb through birth, and will study, (being in this very body-conglomerate) accepted (by him) in future time, in accordance with the purpose envisaged by the Jina, but is not studying (at present) the treatise of *jhavaṇā* What is the example in point ? (In reply, it is said), 'This will be a pot of honey', 'This will be a pot of ghee'. This is the *jhavaṇā* as substance-potential (namely) body of the competent person

587 Then what is *jhavaṇā* as substance-potential (namely) other than the body of the knower and the body of the competent person ? *Jhavaṇā* as substance-potential (namely) other than the body of the knower and the body of the competent person is to be spoken of just as in the case of *āa* as substance-potential (namely) other than the body of the knower and the body of the competent person (vide *sutta* No 565-574) up to This is the *jhavaṇā* as substance-potential (namely) other than the body of the knower and the body of competent person. This is *jhavaṇā* as substance-potential, without scriptural knowledge. This is *jhavaṇā* as substance-potential

588 Then what is *jhavaṇā* as essence ? *Jhavaṇā* as essence is stated to be twofold, viz

(a) with scriptural knowledge, and

(b) without scriptural knowledge

589 Then what is *jhavaṇā* as essence, with scriptural knowledge ? *Jhavaṇā* as essence, with scriptural knowledge, is the knower of the purview of the *jhavaṇā*-treatise and is attentive (to *jhavaṇā*)

This is the *jhavanā* as essence, with scriptural knowledge.

590. Then what is *jhavanā* as essence, without scriptural knowledge? *Jhavanā* as essence, without scriptural knowledge, is stated to be twofold, viz.

(i) auspicious, and

(ii) inauspicious

591 Then what is (*jhavanā* as essence, which is) auspicious? (*Jhavanā* as essence, which is) auspicious is stated to be fourfold, viz

(1) *jhavanā* of anger,

(2) *jhavanā* of pride,

(3) *jhavanā* of deceit,

(4) *jhavanā* of greed

This is (*jhavanā* as essence, which is) auspicious.

592 Then what is (*jhavanā* as essence, which is) inauspicious? (*Jhavanā* as essence, which is) inauspicious is stated to be three-fold, viz

(1) *jhavanā* of determinate knowledge,

(2) *jhavanā* of indeterminate intuition,

(3) *jhavanā* of correct conduct.

This is (*jhavanā* as essence, which is) inauspicious

This is (*jhavanā* as essence, without scriptural knowledge This is the *jhavanā* as essence This is *jhavanā* [1] This is (the *nikkheva*) pertaining to general nomenclature [2]

593 Then what is (the *nikkheva*) pertaining to particularized name? [3] (The *nikkheva*) pertaining to particularized name is *Sāmāia* This is briefly stated to be fourfold, viz

(1) *sāmāia* as name,

(2) *sāmāia* as arbitrary attribution,

(3) *sāmāia* as substance-potential,

(4) *sāmāia* as essence.

594 (*Sāmāia* as) name and arbitrary attribution (are as) were described previously (Vide *sutta* No 10-12)

595 *Sāmāia* as substance-potential is also like that up to This is *sāmāia* as substance potential (namely) body of the competent person.

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1 Vide supra, *sutta* No 580

2 Vide supra, *sutta* No 535

3 Vide supra, *sutta* No. 534. We have translated *nāma* as particularized name While *ogha* stands for a general title of a book, *nāma* stands for the name of particular chapter Thus if *Āvaśyaka*, which is the title of a book, is *ogha*, *Sāmāyika*, which is the designation of one of its chapters, is *nāma*.

596 Then what is *sāmāia* as substance-potential (namely other than the body of the knower and the body of the competent person? *Sāmāia* as substance-potential (namely) other than the body of the knower and the body of the competent person is that which has been written on leaf and in book

This is *sāmāia* as substance-potential (namely) other than the body of the knower and the body of the competent person This is *sāmāia* as substance-potential, without scriptural knowledge This is the *sāmāia* as substance-potential

597 Then what is *sāmāia* as essence? *Sāmāia* as essence is stated to be twofold, viz

(a) with scriptural knowledge, and
(b) without scriptural knowledge

598 Then what is *sāmāia* as essence, with scriptural knowledge? *Sāmāia* as essence, with scriptural knowledge, is the knower of the purview of the *Sāmāiya* (sic)-treatise and is attentive (to *Sāmāia*)

This is *sāmāia* as essence, with scriptural knowledge

599 Then what is *sāmāia* as essence, without scriptural knowledge? *Sāmāia* as essence, without scriptural knowledge, is (given in the following verses)

It is said by the omniscient that *sāmāiya* is (possible) in him whose soul is engaged in self-restraint, self-regulation and austerity //127//

It is said by the omniscient that *samāiya* is (possible) in him who is evenly disposed towards all creatures, mobile and immobile //128//

As suffering is not dear to me, so is it for all creatures—knowing (this) he does not (himself) kill, nor get killed (by others), behaves with equanimity (*samamanatī*), (and) is therefore called *samana* (ascetic) //129//

There is none, among all living creatures, who is an object of hatred or attachment to him, and so he is a *samana*—this is yet another derivation (of the word *samana*) //130//

He who is like a serpent (having no dwelling place of his own), a mountain (unshakable in adversity), fire (having insatiable desire for acquisition of knowledge), the ocean (in depth), the firmament (being without any support), a cluster of trees (being unmoved in joy and suffering), and also like the bee (with indefinite livelihood), the deer (being in perpetual fear from the world), the earth (being

tolerant of all pains), a lotus (being above the water though born in it), the sun (being the revealer of truth), and air (being absolutely free), is a *samana* //131//

If he is good-minded (*samana*), then he is *samana*, provided he is not evil minded in thought, is evenly disposed towards his own men as well as (other) people, and is also indifferent to honour and insult //132//

This is *sāmāia* as essence, without scriptural knowledge (*no-āgamato*) [1] This is *sāmāia* as essence This is *sāmāia*

This is (the *nikkheva*) pertaining to particularized name [2]

600 Then what is (the *nikkheva*) 'pertaining to the utterance of a particular *sutta*' ?[3] (The *nikkheva*) 'pertaining to the utterance of a particular *sutta* now raise the desire for the *nikkheva* pertaining to the utterance of a particular *sutta*, but that is not being explained (here) through *nikkheva*, though that is relevantly due here (as in the foregoing cases of *ohanipphanna* and *nāmanipphanna*) Why ? (Answer) For the sake of brevity, after this, there is the third door of disquisition, called *anugama*, what is explained there through *nikkheva* is (virtually) explained here through *nikkheva*, or, what is explained here through *nikkheva* is (virtually) explained there through *nikkheva* Therefore it is not explained here through *nikkheva*, (but) it is rather (intended to be) explained there[4] through *nikkheva*

This is the *nikkheva* [5]

[Suttas 601-605 The door of Anugama]

601 Then what is *anugama* (exposition in accordance with context) ?[6] The *anugama* is stated to be twofold, viz

1 As *no āgama* stands for a mixture of *āgama* and *anāgama*, there is no inconsistency in admitting the *Sāmāyikādhyayana* is *no āgamato bhāvasāmāyikam*, because it is a combination of *jñāna* (knowledge) which is *āgama*, and *kriyā* (action) which is *anāgama* —Commentary, p 238 A

2 Vide supra, *sutta* No 593

3 Vide supra, *sutta* No 534 We have translated *suttālāvaga* as 'the utterance of a particular *sutta*' While *ogha* stands for the general title of a book such as the *Āvassaga*, and *nāma* stands for the particularised name of a chapter of the book such as the *Sāmāyika*, *suttālāvaga* refers to a particular *sutta* of that chapter, e g *karemi bhamte sāmāiyam*

4 Vide infra, *sutta* No 605 About the respective subject matter of *sūtrānugama*, *sūtrālāpakaniksepa* and *sūtrasparśika niryukti*, vide Commentary (p 244 A) sūtraṃ sapadacchedaṃ tāvad abhidhāya sarvo' pi sūtrasparśikaniryukteḥ Vide *VBh* (A), 997.

5 Vide supra, *sutta* No 534

6 Vide supra, *sutta* No, 75.

(i) exposition of *sutta* (*suttāṇugama*); and

(ii) exposition of the related topics (*nijjuttiaṇugama*)

602 Then what is the exposition of the related topics ? The exposition of the related topics is stated to be threefold, viz

(a) exposition of the related topics through *nikkheva*,

(b) exposition of the related topics through introduction (*uvaghāta*),

(c) exposition of the related topics, touching the *sutta* (*suttaphāsiya*)

603 Then what is the exposition of the related topics through *nikkheva* ? (Answer) It has already been stated (previously by way of explaining the words *āvassaga*, *sāmāia*, etc through the *nikkhevas* of *nāma*, *thavana*, etc)

This is the exposition of the related topics through *nikkheva*

604 Then what is the exposition of the related topics through introduction ? The exposition of the related topics through introduction is to be known from these two (basic) verses (the topic, here *sāmāia*, being explained with reference to the items mentioned therein) For instance,

(1) *uddesa* (general title, e g *ajjhayana* which is the name of a general treatise This is the same as the *oghanipphanna nikkheva* Cf *Bṛhadvṛtti* on *Viśeṣāvaśyakabhāṣya*, 975), and

(2) *niddesa* (name of a particular chapter, e g *Sāmāia* which is the name of the first chapter of the *Āvassagasutta* This is the same as the *nāmanipphanna nikkheva*), and

(3) *niggama* (the ultimate source, e g Lord *Mahāvīra* is an original promulgator of *sāmāia*),

(4) *khetta* (place of origin, e g *Mahāsenavanujjāna* was the place of the origin of *sāmāia*—*Āvaśyaka Niryukti*, 734),

(5) *kāla* (time of origin e g the eleventh day of the bright half of *Vaisāha*, when Lord *Mahāvīra* attained omniscience, was the date of the origin of *sāmāia*, *AN*, 734),

(6) *purisa* (human source, e g Lord *Mahāvīra* is the source of *sāmāia*), and

(7) *kārana* (tha reason of learning, e g *Goyama* and others learnt *sāmāia* from Lord *Mahāvīra* for the acquisition of knowledge, *AN* 745),

(8) *paccaya* (realization or conviction e. g Lord *Mahāvīra* preached *sāmāia* having realized that he was omniscient, and his disciples learnt it, being convinced that Lord *Mahāvīra* was omniscient, *AN*, 750),

(9) *lakkhana* (defining characteristic, e g defining characteristic of *sammattasāmāia* is to have faith (*saddahana*), and so on, *AN*, 753),

(10) *naya* (standpoint),

(11) *samoyārana* (application or non-application of *nayas*, e g the *nayas* were applied to the undifferentiated *anuyogas*, but are not applied to *kālika-śruta*, *AN*, 762),

(Now follow the door called) *anumaa*[1] (that is, what is desired, which is distributed under the following queries) ///133//

(12) *kim* (the object desired, e g the *vavahāra naya* desires *sāmāia* as the path of salvation, *AN*, 789),

(13) *kaiviham* (varieties, e g there are three varieties of *sāmāia*, *AN*, 796),

(14) *kassa* (the possessor, e g the person who is engaged in self-restraint, self-regulation and austerity is the possessor of *sāmāia*, *AN*, 797),

(15) *kahim* (the place, e g *sāmāia* can be attained in the upper, lower and the middle region, and so on, *AN*, 807),

(16) *kesu* (the scope, e g *sāmāia* as *sammatta* has its scope over all substances and modes, that is, one can have right attitude (*sammatta*) towards everything, *AN*, 830),

(17) *kaham* (the condition, e g the conditions of attainment of *sāmāia* are human birth, etc , *AN*, 831),

(18) *kicciram havai kālam* (the minimum and maximum duration, e g. the maximum duration of

1 The MJV text counts *anumaa* as the 12th item But we have followed the Commentary, p. 240A.

sāmāia as *sammatta* and *sua* is sixty *sāgarovamas*, and so on, *AN*, 849),

(19) *kai* (the number of possessors, e g the number of persons possessing *sāmāia* as *sammatta* and partial *virai* is equal to the number of space-points in the innumerablth part of a *kṣetra-palyopama*, *AN*, 850),

(20) *saṃtaram* (interval, e g the maximum interval between *sāmāia* lost and *sāmāia* regained is equal to innumerable *pudgalaparāvartas* with reference to a single soul, *AN*, 853),

(21) *avirahitam* (uninterrupted possession, e g the uniterrupted possession of *sāmāia* as *sammatta*, *sua* and partial *virai* for a person is possible for a number of instants which is equal to the innumerablth part of an *āvalīā*, *AN*, 854),

(22) *bhava* (number of births, e g the maximum number of births during which a person can possess *sāmāia* as *sammatta* and partial *virai* is equal to the number of the space-points in the innumerablth part of a *kṣetra-palyopama*, *AN*, 856),

(23) *garisa* (attainment, e g the attainment of *sāmāia* as *sammatta*, *sua* and partial *virai* can be several between 2 and 9) thousand times in the maximum in one birth, *AN*, 857),

(24) (*pharasa* or) *phasana* (act of touching, e g a person possessed a *sāmāia* as *sammatta* and *virai* can touch the whole *loga* in the maximum, *AN*, 839),

(25) *nirutti* (etymology, e g the following words give the etymology of *sāmāia* *sammādiṭṭhi*, *amoho*, *sohi*, etc , *AN* 861) //134//

This is the exposition of the related topics through introduction

605 Then what is the exposition of the related topics touching the *sutta* ? The exposition of the related topics, touching the *sutta* is (made thus) A *sutta* is to be uttered-without stumbling without mixing up (of different *suttas*), without separating by joining different *suttas* having a similar meaning, perfect (in metre and

meaning), perfect in accent, free from (indistinctness) at the throat and lips, and learnt from the instruction of the teacher (Vide *sutta* No 14), then (that is, after uttering it correctly), one will know whether that is an expression concerning one's own doctrine or an expression concerning other's doctrine, or an expression concerning bondage, or an expression concerning emancipation or an expression concerning *sāmāiya* or an expression concerning *no-sāmāiya* Then when that is (correctly) uttered, by some revered monks, some topics are understood, and some are left un-understood by some Therefore, for the understanding of the un-undetstood (topics), I shall explain the words one by one (Here, runs a verse)

Know that the characteristic features (of exposition) are sixfold, viz (1) the (correct) utterance of the text (*saṃhitā*), (2) disjunction and parsing of) words, (3) paraphrasing, (4) expounding of compound words, (5) anticipation of objections, and (6) establishment (of the correct meaning //135//

This is the exposition of the related topics, touching the *sutta*. This is the exposition of the related topics This is the exposition in accordance with context [1]

[Sutta 606 · The door of Standpoint]

606 Then what is a standpoint (*naya*) ? Seven basic standpoints have been stated, for example,

(1) *negama* (popular),
(2) *samgaha* (synthetic),
(3) *vavahāra* (pragmatic),
(4) *ujjusua* (straightforward),
(5) *sadda* (verbal),
(6) *samabhirūdha* (restricted),
(7) *evambhūta* (functional)

On this, (run the verses)

That which ascertains (the object) by various ways of knowledge (is *negama*)—this is the etymology of (1) *negama* The definition of the remaining *nayas* also I shall propound here, please listen //136//

(They) briefly speak of the (2) *saṃgaha*-statement as (expressing) the general condensed meaning The (3) *vavahāra* expresses the determinate (practicable) meaning in respect of all substances //137//

1 Vide supra, *sutta* No. 601
2 Vide supra, *sutta* No 75

The (4) *ujjusua* variety of *naya* is to be known as comprehending only the (immediately) present object The (5) *saddanaya* expects a still more specialized present object //138//

In the (6) *samabhirūdha naya,* the transference (of words) from its object (to another object) is unreal The (7) *evaṃbhūta* distinguishes between the word, its meaning, and both of them (viz word-cum-meaning) //139//

Only when the acceptable and the non-acceptable objects have been known, one should exert—the instruction such as this is indeed the *naa* //140//

Having listened to the manifold assertions of all the *nayas*, the ascetic establishes himself by his conduct and knowledge in that *naya* which is the consensus of all *nayas* //141//

This is the *naya*

//Here end of the doors of disquisition//

In this (*sutta*), there is a total of 1604 *gāhās* and this is spoken of as consisting of 2,000 *anutthubha* metres //142//

The doors of *uvakkama*[1], etc of the great *Anuogaddāra* are like the great gates of a town The letters, dots and moras are scribed for release from worldly suffering //143//

The *Anuogadāra-sutta* ends here

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1. Vide footnote 6 on p 205 of the MJV edition

APPENDIX I : PRAKRIT WORDS

(References are to the sutta No)

akkha (two kucchīs or four cubits), 324 (93), 335, 345

akkhaliyaṃ (without stumbling), 14

ajahaṇṇamaṇukkosa (neither minimum nor maximum), 498, 500-2, 504-6, 507, 509, 511, 513, 515, 517, 519

ajjhayaṇa-chakka-vaggo (synonym of āvassaya), 29 (2)

ajjhayaṇe (chapter), 535, subjected to nikkheva, 536-46

ajjhīṇe (inexhaustible), 535, subjected to nikkheva 547-57

aṭṭhakaṇṇie (kāgaṇirayaṇe, possessed of eight corners), 358.

aṭṭhapadaparūvaṇayā (enunciation of the relation between meaning and word), 98

atthabhāiyā, aṭṭhabhātiyā (a measure of liquids), 320

attha-sovaṇṇie (kāgaṇirayaṇe, equal to eight sovaṇṇiyas in weight), 358

aḍḍhāijja (two and a half), 347 [5]

aṇaccakkharaṃ (without any added syllable), 14

aṇapphuṇṇā (not pervaded), 396, 397.

aṇavagalla (not pained by old age), 367 (104)

aṇavatthā (regressus ad infinitum), 476

aṇaṃta (infinite), 497, 503-506, 515-519

aṇaṃtarāgame (scriptural knowledge acquired in immediate succession from titthagara), 470

aṇaṃtāṇaṃta (infinite-infinite), 503, 506, 519

aṇāgayakālagahaṇaṃ (inference by comprehension of future time), 450, 453, 457

aṇāṇupuvvī (one single atom which is non-serial), 99, passim, (non-serial=not arranged serially), 131, 134, passim

aṇādipāriṇāmie (state of innate change without beginning), 248, 250

aṇādiyasiddhaṃteṇaṃ (according to the eternal doctrine), 263, 269

aṇugame (consideration through the doors of exposition), 98, ninefold 105, passim. Vide next entry

aṇugame (exposition in accordance with context, the third door of disquisition), 75, classified 601 Vide preceding entry

aṇuppehāe (on account of pondering over), 14

aṇumae (the door of what is desired), 604 (133).

aṇumāṇe (inferential knowledge), 436; varieties & their definitions 440-457.

APPENDIX II : ENGLISH WORDS

(References are to the sutta No , single reference is given in each case)

agamic sammucchima, 216 [9]
analogical knowledge ovamma, 436
arbitrary attribution thavaṇā, 9
arranged uvaṇihiyā, 95
ascertaining parūvaṇayā, 105
assignment nikkheva, 534
attention uvaoga, 14
attribute guṇa, 217
chapter ajjhayaṇa, 6
circular-figure vaṭṭa-saṃṭhāṇa, 224
clairvoyance ohiṇāna, 1
compatible inclusion samoyāra, 98
competent bhaviya, 16
complete kasiṇa, 65
conceptual suhuma, 370
consideration aṇugama, 98
destruction khaa, 242
developed pajjattaa, 216[4]
disquisition anuyoga, 2
division khaṃdha, 7
duration kāla, 105
elongate-figure āyatasaṃṭhāṇa, 224
enunciation parūvaṇayā, 98
enumeration of divisions bhaṃgasamaukkittaṇayā, 98
essence bhāva, 9
extra-worldly louttariya, 19
fiery-body teyaa, 405
generalized avisesia, 216 [1]
gross-body orālia, 405
illustration of divisions bhaṃgovadaṃsaṇayā, 98
inclusion samoyāra, 527
incomplete akasiṇa, 65
inferential knowledge aṇumāṇa, 436
infinite aṇaṃta, 107 [1]
innate change (state of) pāriṇāmia, 233.

APPENDIX III : SELECTED PROPER NAMES

(References are to the sutta No)

APPENDIX IV : THE GATHAS

jattha ya jaṃ jāṇejjā ṇikkhevaṃ ṇikkhive ṇiravasesaṃ /
jattha vi ya na jāṇejjā caukkayam nikkhive tattha //1//

—Sutta No 8

āvassayam avassakaraṇijja dhuvaṇiggaho visohī ya /
ajjhayaṇachakkavaggo ṇāo ārāhaṇā maggo //2//

—Sutta No 29

samaṇeṇa sāvaeṇa ya avassakāyavvayam havati jamhā /
aṃto aho-nisissa u tamhā āvassayam nāma //3//

—Sutta No 29

suya sutta gamtha siddhamta sāsaṇe āṇa vayaṇa uvadese /
paṇṇavaṇa āgame yā egaṭṭhā pajjavā sutte //4//

—Sutta No. 51

gaṇa kāya nikāya khaṃdha vagga rāsī puṃje ya piṃda niyare ya /
saṃghāya ākula samūha bhāvakhaṃdhassa pajjāyā //5//

—Sutta No 72

sāvajjajogaviratī ukkittaṇa guṇavao ya paḍivattī /
khaliyassa niṃdaṇā vaṇatigiccha gunadhāraṇā ceva //6//

—Sutta No 73

āvassagassa eso piṃḍattho vaṇṇito samāseṇaṃ /
etto ekkekkam puṇa ajjhayaṇam kittaissāmi //7//

—Sutta No 74

saṃtapayaparūvaṇayā davvapamāṇaṃ ca khetta phusaṇā ya /
kālo ya aṃtaraṃ bhāga bhāva appābahuṃ ceva //8//

— Sutta No 105.

saṃtapayaparūvaṇayā davvapamāṇaṃ ca khetta phusaṇā ya /
kālo ya aṃtaraṃ bhāga bhāva appābahuṃ natthi //9//

—Sutta No 122

saṃtapayaparūvaṇayā davvapamāṇaṃ ca khetta phusaṇā ya /
kālo ya aṃtaraṃ bhāga bhāva appābahuṃ ceva //10//

—Sutta No 149.

jaṃbuddīve lavaṇe dhāyai-kāloya-pukkhare varuṇe /
khīra-ghaya-khoya-naṃdī aruṇavare kuṃḍale ruyage //11//

—Sutta No 169

jaṃbuddīvāo khalu niraṃtarā, sesayā asaṃkhaimā /
bhuyagavara-kusavarā vi ya koṃcavarā"bharaṇamāīyā //12//

—Sutta No 169

ābharaṇa-vattha-gaṃdhe uppala-tilaye ya pauma-nihi-rayaṇe /
vāsahara-daha-ṇadīo vijayā vakkhāra-kappiṃdā //13//
—Sutta No. 169

kuru-maṃdara-āvāsā kūḍā nakkhatta-caṃda-sūrā ya /
deve nāge jakkhe bhūye ya sayaṃbhuramaṇe ya //14//
—Sutta No 169

saṃtapayaparūvaṇayā davvapamāṇaṃ ca khetta phusaṇā ya /
kālo ya aṃtaraṃ bhāga bhāva appābahuṃ ceva //15//
—Sutta No 190

icchā-micchā tahakkāro āvasiyā ya nisīhiyā /
āpucchaṇā ya paḍipucchā chamdaṇā ya nimaṃtaṇā /
uvasaṃpayā va kāle sāmāyārī bhave dasavihā u //16//
—Sutta No 206[2]

ṇāmāṇi jāṇi kāṇi vi davvāṇa guṇāṇa pajjavāṇaṃ ca /
tesiṃ āgamanihase nāmaṃ ti parūviyā saṇṇā //17//
—Sutta No. 209

taṃ puṇa ṇāmam tiviham itthī purisam ṇapuṃsagaṃ ceva /
eesiṃ tiṇhaṃ pi ya aṃtaṃmi parūvanaṃ voccham //18//
—Sutta No 226

tattha purisassa aṃtā ā ī ū o ya hoṃti cattāri /
te ceva itthiyāe havaṃti okāraparihīṇā //19//
—Sutta No 226

aṃ ti ya iṃ ti ya uṃ ti ya aṃtā u ṇapuṃsagassa boddhavvā /
etesiṃ tiṇhaṃ pi ya vocchāmi nidaṃsaṇe etto //20//
—Sutta No 226

ākāraṃto rāyā īkāraṃto girī ya siharī ya /
ūkāraṃto viṇhū dumo oaṃtāo purisāṇaṃ //21//
—Sutta No 226

ākāraṃtā mālā īkāraṃtā sirī ya lacchī ya /
ūkāraṃtā jaṃbū vahū ya aṃtā u itthīṇaṃ //22//
—Sutta No 226

aṃkāraṃtaṃ dhannaṃ iṃkāraṃtaṃ napuṃsakaṃ acchiṃ /
uṃkāraṃtaṃ pīluṃ mahuṃ ca aṃtā ṇapuṃsāṇaṃ //23//
—Sutta No 226

juṇṇasurā juṇṇagulo juṇṇaghayaṃ juṇṇataṃdulā ceva /
abbhā ya abbharukkhā saṃjhā gaṃdhavvaṇagarā ya //24//
—Sutta No 249.

sajje risabhe gaṃdhāre majjhime paṃcame sare /
dhevae ceva ṇesāe sarā satta viyāhiyā //25//
—Sutta No 260 [1].

sajjaṃ ca aggajihāe ureṇa risahaṃ saraṃ /
kaṃṭhuggateṇa gaṃdhāraṃ majjhajihāe majjhimaṃ //26//
—Sutta No. 260 [2]

nāsāe paṃcamam būyā damtoṭṭheṇa ya dhevataṃ /
bhamuhakkheveṇa ṇesāyaṃ saraṭṭhāṇā viyāhiyā //27//
—Sutta No 260 [2]

sajjaṃ ravai mayūro kukkuḍo risabhaṃ saraṃ /
haṃso ravai gaṃdhāram majjhimam tu gavelagā //28//
—Sutta No 260 [3]

aha kusumasaṃbhave kāle koilā paṃcamam saraṃ /
chaṭṭhaṃ ca sārasā kuṃcā nesāyaṃ sattamam gao //29//
—Sutta No 260 [3]

sajjaṃ ravai muyamgo gomuhī risaham sara /
saṃkho ravai gamdhāram majjhimam puṇa jhallarī //30//
—Sutta No. 260 [4]

caucalaṇapatiṭṭhāṇā gohiyā paṃcamam saram /
āḍambaro dhevaiyam mahābherī ya sattamam //31//
—Sutta No 260 [4]

sajjeṇa lahai vittim kayam ca na viṇassaī /
gāvo puttā ya mittā ya nārīṇam hoti vallaho //32//
—Sutta No 260 [5]

risaheṇam tu esajjam seṇāvaccaṃ dhaṇāṇi ya /
vattha gamdhamalaṃkāram itthīo sayaṇāṇi ya //33//
—Sutta No 260 [5]

gamdhāre gītajuttiṇṇā vajjavittī kalāhiyā /
havamti kaiṇo paṇṇā je aṇṇe satthapāragā //34//
—Sutta No 260 [5]

majjhimasaramamtā u havamti suhajīvino /
khāyatī piyatī detī majjhimassaramassio //35//
—Sutta No 260 [5]

pamcamassaramamtā u havaṃtī puhavīpatī /
sūrā saṃgahakattāro aṇegaṇaraṇāyagā //36//
—Sutta No 260 [5]

dhevayasaramaṃtā u havamti duhajīviṇo /
kucelā ya kuvittī ya corā camḍāla-muṭṭhiyā //37//
—Suttā No 260 [5]

nesāyasaramaṃtā u hoṃti kalahakārayā /
jaṃghācarā lehahārā hiṃḍayā bhāravāhiyā //38//
—Sutta No 260 [5]

maggī koravvīyā harī ya rayaṇī ya sārakaṃtā ya /
chaṭṭhī ya sārasī nāma suddhasajjā ya sattamā //39//
—Sutta No 260 [7]

uttaramaṃdā rayaṇī uttarāyasā (tā) /
assokaṃtā ya sovīrā abhīrū bhavati sattamā //40//
—Sutta No 260 [8]

naṃdī ya khuḍḍimā purimā ya cauthī ya suddhagaṃdhārā /
uttaragamdhārā vi ya pamcamiyā havai mucchā u //41//
—Sutta No 260 [9]

suṭṭhuttaramāyāmā sā chaṭṭhā niyamaso u ṇāyavvā /
ahauttarāyatā koḍimā ya sā sattamī mucchā //42//
—Sutta No 260 [9]

sattassarā kato saṃbhavaṃti gīyassa kā havati joṇī /
katisamayā ūsāsā kati vā gīyassa āgārā //43//
Sutta No 260 [10]

satta sarā nābhīo saṃbhavamti, gītam ca ruṇṇajoṇīyam /
pāyasamā ussāsā, tiṇṇi ya gīyassa āgārā //44//
—Sutta No 260 [10]

ādimau ārabhamtā, samuvvahaṃtā ya majjhagārammi /
avasāne ya jhavemtā, tinni vi gīyassa āgārā //45//
—Sutta No 260 [10]

chaddose aṭṭhaguṇe tiṇṇi ya vittāṇi doṇṇi bhaṇitīo /
jo ṇāhī so gāhiti susikkhito raṃgamajjhammi //46//
—Sutta No 260 [10]

bhīyaṃ duyamuppicchaṃ uttālaṃ ca kamaso muṇeyavvam /
kākassaramanunāsam chaddosā hoṃti gīyassa //47//
—Sutta No 260 [10]

puṇ ṇam rattaṃ ca alaṃkiyam ca vattam tahevamavighuṭṭham /
mahuram samam sulaliyam aṭṭha guṇā hoṃti gīyassa //48//
—Sutta No 260 [10]

ura-kaṃṭha-siravisuddham ca gijjate mauya-ribhiyapadabaddham /
samatāla paḍukkhevam sattassarasībharaṃ gīyaṃ //49//
—Sutta No 260 [10]

akkharasamaṃ payasamaṃ tālasamam layasamam gahasamam ca /
nissasiussasiyasamaṃ samcārasamam sarā satta //50//
—Sutta No. 260 [10]

niddosaṃ sāravamtaṃ ca heujuttamalaṃkiyaṃ /
uvaṇīyaṃ sovayāraṃ ca miyaṃ mahurameva ya //51//
—Sutta No 260 [10]

samaṃ addhasamaṃ ceva savvattha visamaṃ ca jaṃ /
tiṇṇi vittappayārāiṃ cautthaṃ novalabbhai //52//
—Sutta No 260 [10]

sakkayā pāyayā ceva bhaṇiīo hoṃti duṇṇi u /
saramaṃḍalammi gijjaṃte pasatthā isibhāsiyā //53//
—Sutta No. 260 [10]

kesī gāyati mahuraṃ kesī gāyati kharam ca rukkhaṃ ca /
kesī gāyati cauraṃ kesī ya vilambiyaṃ dutaṃ kesī vissaraṃ
puṇa kerisī //54// —Sutta No 260 [11]

gorī gāyati mahuraṃ sāmā gāyati kharaṃ ca rukkhaṃ ca /
kālī gāyati cauram kāṇā ya vilambiyaṃ dutaṃ aṃdhā, vissaraṃ
puṇa piṃgalā //55// —Sutta No 260 [11]

sattassarā tayo gāmā mucchaṇā ekkavīsatiṃ /
tāṇā egūṇapaṇṇāsaṃ sammataṃ saramaṃḍalaṃ //56//
—Sutta No 260 [11]

niddese paḍhamā hoti bitiyā uvadesaṇe /
taiyā karaṇammi kayā cautthī saṃpayāvane //57//
—Sutta No 261

paṃcamī ya apāyāṇe chaṭṭhī sassāmivāyaṇe /
sattamī saṇṇidhāṇatthe aṭṭhamā"mamtaṇī bhave //58//
—Sutta No. 261

tattha paḍhamā vibhattī niddese so imo aham va tti /
bitiyā puna uvadese bhaṇa kuṇasu imam va tam va tti //59//
—Sutta No 261

tatiyā karaṇammi kayā bhaṇiyam va kayaṃ va teṇa va mae vā /
hamdi ṇamo sāhāe havati cautthī payāṇammi //60//
—Sutta No 261

avaṇaya ginha ya etto ito tti vā paṃcamī apāyāṇe /
chaṭṭhī tassa imassa va gayassa vā sāmisaṃbaṃdhe //61//
—Sutta No 261

havati puṇa sattamī taṃ imammi ādhāra kāla bhāve ya /
āmaṃtaṇī bhave aṭṭhamī u jaha he juvāṇa ! tti //62//
—Sutta No 261

vīro siṃgāro abbhuo ya roddo ya hoi bodhavvo /
velaṇao bībhaccho hāso kaluṇo pasaṃto ya //63//
—Sutta No 262 [1]

tattha pariccāyammi ya tava-caraṇe sattujaṇaviṇāse ya /
aṇaṇusaya-dhiti-parakkamaciṇho vīro raso hoi //64//
—Sutta No 262 [2].

so ṇāma mahāvīro jo rajjaṃ payahiūṇa pavvaio /
kāmakkohamahāsattupakkhanigghāyaṇaṃ kuṇai //65//
—Sutta No. 262 [2]

siṃgāro nāma raso ratisaṃjogābhilāsasaṃjaṇaṇo /
maṃḍaṇa-vilāsa-bibboya-hāsa-līlā-ramaṇaliṃgo //66//
—Sutta No 262 [3]

mahuraṃ vilāsalaliyaṃ hiyayummādaṇakaraṃ juvāṇāṇaṃ /
sāmā sadduddāmaṃ dāeti mehalādāmaṃ //67//
—Sutta No 262 [3]

vimhayakaro apuvvo va bhūyapuvvo va jo raso hoi /
so hāsa-visāyuppattilakkhaṇo abbhuto nāma //68//
—Sutta No 262 [4]

abbhuyataramiha etto annaṃ kiṃ atthi jīvalogammi /
jaṃ jiṇavayaṇeṇa'tthā tikālajuttā vi ṇajjaṃti //69//
—Sutta No. 262 [4].

bhayajaṇaṇarūva-saddaṃdhakāraciṃtā-kahāsamuppanno /
sammoha-saṃbhama-visāya-maraṇaliṃgo raso roddo //70//
—Sutta No 262 [5]

bhiuḍīviḍaṃbiyamuhā ' saṃdaṭṭhoṭṭha ' iya ruhiramokiṇṇa /
haṇasi pasuṃ asuraṇibhā ' bhīmarasiya ' atirodda roddo'si //71//
—Sutta No 262 [5]

viṇayovayāra-gujjha-gurudāramerāvatikkamuppaṇṇo /
velaṇao nāma raso lajjā-saṃkākaraṇaliṃgo //72//
—Sutta No 262 [6]

kiṃ loiyakaraṇīo lajjaṇiyataram ti lajjiyā homo /
vārijjammi gurujaṇo parivamdai jaṃ vahūpottiṃ //73//
—Sutta No 262 [6]

asui-kuṇava-duddaṃsaṇasaṃjogabbhāsagaṃdhanipphaṇṇo /
nivveya'vihiṃsālakkhaṇo raso hoi bībhatso //74//
—Sutta No 262 [7]

asuimalabhariyanijjhara sabhāvaduggaṃdhi savvakālaṃ pi /
dhaṇṇā u sarīrakaliṃ bahumalakalusaṃ vimuṃcaṃti //75//
—Sutta No 262 [7].

rūva-vaya-vesa-bhāsāvivarīyavilaṃbaṇāsamuppanno /
hāso maṇappahāso pakāsaliṃgo raso hoti //76//
—Sutta No. 262 [8]

pāsuttamasīmaṃḍiyapaḍibuddhaṃ deyaraṃ paloyaṃtī /
hī ' jaha thaṇabharakaṃpaṇapaṇamiyamajjhā hasati sāmā //77//
—Sutta No 262 [8]

piyavippayoga-baṃdha-vaha-vāhi-viṇivāya-saṃbhamuppanno /
sociya-vilaviya-pavvāya-runnaliṃgo raso kaluṇo //78//
Sutta No 262 [9]

pajjhātakilāmiyayaṃ bāhāgayapappuyacchiyaṃ bahuso /
tassa viyoge pu'taya ' dubbalayaṃ te muhaṃ jāyaṃ //79//
—Sutta No 262 [9]

niddosamaṇasamāhāṇasaṃbhavo jo pasamtabhāveṇaṃ /
avikāralakkhaṇo so raso pasamto tti ṇāyavvo //80//
—Sutta No 262 [10]

sabbhāvanivvikāraṃ uvasaṃta-pasaṃta-somadiṭṭhīyaṃ /
hī ' jaha muṇiṇo sohati muhakamalam pīvarasirīvam //81//
—Sutta No 262 [10]

ee ṇava kavvarasā battisādosavihisamuppaṇṇā /
gāhāhim muṇeyabbā, havaṃti suddhā va mīsā vā //82//
—Sutta No 262 [10]

siṃgī sihī visānī dāḍhī pakkhī khurī nahī vālī /
dupaya cauppaya bahupaya naṃgūlī kesarī kakuhī //83//
—Sutta No 271

pariyarabaṃdhena bhaḍam jāṇejjā, mahiliyam nivasaṇeṇaṃ /
sittheṇa doṇapāgam, kavim ca egāi gāhāe //84//
—Sutta No 271

ṇakkhatta-devaya-kule pāsamḍa-gaṇe ya jīviyāheum /
ābhippāuyanāme ṭhavaṇānāmam tu sattavihaṃ //85//
—Sutta No 284

kattiya rohiṇi migasira addā ya puṇavvasū ya pusse ya /
tatto ya assilesā maghāo do phaggunīo ya //86//
—Sutta No 285

hattho cittā sādī [ya] visāhā taha ya hoi aṇurāhā /
jeṭṭhā mūlo puvvāsāḍhā taha uttarā ceva //87//
—Sutta No 285

abhiī savaṇa dhaṇiṭṭhā satibhisadā do ya homti bhaddavayā /
revati assiṇi bharaṇī esā nakkhattaparivāḍī //88//
—Sutta No 285

aggi payāvai some rudde aditī bahassaī sappe /
piti bhaga ajjama saviyā taṭṭhā vāyū ya iṃdaggī //89//
—Sutta No 286.

mitto imdo ṇirītī āū visso ya baṃbha viṇhū ya /
vasu varuṇa aya vivaddhī pūse āse jame ceva //90//
—Sutta No 286

daṃde ya bahuvvīhī kammadhārae diggu ya /
tappurisa avvaībhāve ekkasese ya sattame //91//

—Sutta No 294

kamme sippa siloe samjoga samīvao ya saṃjūhe /
issariā'vaccena ya taddhitaṇāmaṃ tu aṭṭhavihaṃ //92//

—Sutta No. 302

daṃḍaṃ dhaṇū jugaṃ ṇālıyā ya akkha musalam ca cauhatthaṃ /
dasanālıyaṃ ca rajjum viyāṇa omāṇasaṇṇāe //93//

—Sutta No 324

vatthummi hatthamijjam khitte damḍam dhaṇum ca paṃthammi /
khāyaṃ ca nālıyāe viyāṇa omāṇasaṇṇāe //94//

—Sutta No 324

aṃgula vihatthi rayaṇī kucchī dhaṇu gāuyaṃ ca bodhavvaṃ /
joyaṇaseḍhī payaraṃ logamaloge vi ya'taheva //95//

—Sutta No 332

māṇummāna-pamāṇe juttā lakkhana-vamjaṇa-guṇehiṃ uvaveyā /
uttamakulappasūyā uttamapurisā muṇeyavvā //96//

—Sutta No 334

hoṃti puna ahiyapurisā atthasatam amgulāṇa uvviddhā /
chaṇṇauti ahamapurisā cauruttara majjhimillā u //97//

Sutta No 334

hīṇā vā ahiyā vā je khalu sara-satta-sāraparihīṇā /
te uttamapurisānaṃ avasā pesattaṇamuvemti //98//

—Sutta No 334.

paramaṇū tasareṇū rahareṇū aggayaṃ ca vālassa /
likkhā jūyā ya javo aṭṭhagunavivaḍḍhiyā kamaso //99//

—Sutta No 339

sattheṇa sutikkheṇa vi chettum bhettuṃ va jaṃ kira na sakkā /
taṃ paramāṇū siddhā vayaṃti ādī pamāṇāṇaṃ //100//

—Sutta No 343

joyaṇasahassa gāuyapuhatta tatto ya joyaṇapuhattaṃ /
doṇhaṃ tu dhaṇupuhattaṃ sammucchima hoi uccattaṃ //101//

—Sutta No. 351 [5]

joyaṇasahassa chaggāuyāiṃ tatto ya joyanasahassaṃ /
gāuyapuhatta bhuyage pakkhīsu bhave dhaṇupuhattaṃ //102//

—Sutta No 351 [5]

samayā''valiya-muhuttā divasa-ahoratta-pakkha-māsā ya /
saṃvacchara-juga-paliyā sāgara-osappi-pariattā //103//

—Sutta No 365

haṭṭhassa aṇavagallassa niruvakıṭṭhassa jaṃtuṇo /
ege ūsāsa-nīsāse esa pāṇu ttı vuccatı //104//

—Sutta No. 367

satta pāṇūṇı se thove, satta thovāṇı se lave /
lavāṇaṃ sattahattarıe esa muhutte vıyāhie //105//

—Sutta No 367

tıṇṇı sahassā satta ya sayāṇı tehattarıṃ ca ussāsā /
esa muhutto bhaṇıo savvehıṃ aṇamtanāṇīhıṃ //106//

—Sutta No 367

eesıṃ pallāṇam koḍākoḍī havejja dasaguṇıtā /
taṃ vāvahārıyassa uddhārasāgarovamassa egassa bhave parīmāṇaṃ //107// —Sutta No 372

etesıṃ pallāṇaṃ koḍākoḍī havejja dasaguṇıyā /
taṃ suhumassa uddhārsāgarovamassa u egassa bhave parīmāṇaṃ //108// —Sutta No 374

eesiṃ pallāṇaṃ koḍākodī havıjja dasaguṇıyā /
tam vāvahārıyassa addhāsāgarovamassa egassa bhave parīmāṇaṃ //109// —Sutta No 379

eesıṃ pallāṇam koḍākoḍī havejja dasaguṇıyā /
taṃ suhumassa addhāsāgarovamassa egassa bhave parīmāṇaṃ //110//

—Sutta No 381

sammuccha puvvakoḍī, caurāsītıṃ bhave sahassāım /
tevaṇṇā bāyālā, bāvattarımeva pakkhīṇaṃ //111//

—Sutta No 387 [5]

gabbhammı puvvakoḍī, tıṇṇı va polıovamāım paramāuṃ /
ura-bhuyaga puvvakoḍī, palıuvamāsaṃkhabhāgo ya //112//

—Sutta No 387 [5]

eesıṃ pallāṇam koḍākoḍī havejja dasaguṇıyā /
tam vāvahārıyassa khettasāgarovamassa egassa bhave parīmāṇaṃ //113// —Sutta No 394

eesıṃ pallāṇaṃ koḍākoḍī havejja dasaguṇıyā /
taṃ suhumassa khettasāgarovamassa egassa bhave parīmānaṃ //114//

—Sutta No 397

mātā puttaṃ jahā naṭṭhaṃ juvāṇaṃ puṇarāgataṃ /
kāī paccabhıjāṇejjā puvvalıṃgeṇa keṇaı //115//

—Sutta No 441.

pariyarabaṃdheṇa bhaḍaṃ, jāṇijjā mahiliyaṃ ṇivasaṇeṇaṃ /
sitthena doṇapāgaṃ, kaiṃ ca ekkāe gāhāe //116//
—Sutta No 446

iṅgitākāritairjñeyaiḥ kriyābhirbhāṣitena ca /
netra-vaktravikāraiśca gṛhyate'ntargataṃ manaḥ //117//
—Sutta No 447

abbhassa nimmalattaṃ kasiṇā ya girī savijjuyā mehā /
thaṇiyaṃ vāubbhāmo saṃjhā rattā ya ṇiddhā ya //118//
—Sutta No 453

dhūmāyaṃti disāo sañjhāviti metiṇī apaḍibaddhā /
vāyā ṇaṃ ṇerutiyā kuvuṭṭhimete pakuvveṃti //
vide sutta 457 (footnote 2 of the MJV edition)

puravarakavāḍavacchā phalihabhuyā duṃdubhitthaṇiyaghosā /
sirivacchaṃkiyavacchā savve vi jiṇā cauvvīsaṃ //119//
—Sutta No 492 [2]

parijūriyaperaṃtaṃ calaṃtabeṃṭaṃ paḍaṃta nicchīraṃ /
pattaṃ vasaṇappattaṃ kālappattaṃ bhaṇai gāhaṃ // 120//
—Sutta No 492 [4]

jaha tubbhe taha amhe, tumhe vi ya hohihā jahā amhe /
appāheti paḍaṃtaṃ paṃḍuyapattaṃ kisalayāṇaṃ //121//
—Sutta No 492 [4]

ṇavi atthi ṇavi ya hohī ullāvo kisala-paṃḍupattāṇaṃ /
uvamā khalu esa kayā bhaviyajaṇavibohaṇaṭṭāe //122//
—Sutta No 492 [4]

sāvajjajogaviratī ukkittaṇa guṇavao ya paḍivattī /
khaliyassa niṃdaṇā vaṇatigiccha guṇadhāraṇā ceva //123//
—Sutta No 526

kohe māṇe māyā lobhe rāge ya mohaṇijje ya /
pagaḍī bhāve jīve jīvatthiya savvadavvā ya //124//
—Sutta No 533

ajjhappassā" ṇayanam, kammāṇam avacao uvaciyāṇam /
aṇuvacao ya navāṇaṃ, tamhā ajjhayaṇamicchaṃti //125//
—Sutta No 546

jaha dīvā divasataṃ paippae, dippae ya so dīvo /
dīvasamā āyariyā dippaṃti, param ca dīvemti //126//
—Sutta No. 557

jassa sāmāṇio appā samjame ṇiyame tave /
tassa sāmāiyaṃ hoi, ii kevalibhāsiyaṃ //127// —Sutta No, 599

jo samo savvabhūesu tasesum thāvaresu ya /
tassa sāmāiyaṃ hoi, ii kevalibhāsiyaṃ //128// —Sutta No 599

jaha mama ṇa piyaṃ dukkhaṃ jāṇiya emeva savvajīvāṇaṃ /
na haṇai na haṇāvei ya samamaṇatī teṇa so samaṇo //129//
—Sutta No. 599

ṇatthı ya se koi veso pio va savvesu ceva jīvesu /
eeṇa hoı samaṇo, eso anno vi pajjāo //130// —Sutta No. 599.

uraga-gırı-jalaṇa-sāgara-nahatala-tarugaṇasamo ya jo hoı /
bhamara-mıga-dharaṇı-jalaruha-ravı-pavaṇasamo ya so
samaṇo //131// —Sutta No. 599.

to samaṇo jaı sumaṇo, bhāveṇa ya jaı ṇa hoı pāvamaṇo /
sayaṇe ya jaṇe ya samo, samo ya māṇā' vamāṇesu //132//
—Sutta No 599

uddese nıddese ya nıggame khetta kāla purıse ya /
kāraṇa paccaya lakkhaṇa ṇaye samoyāraṇā 'ṇumae //133//
—Sutta No 604

kıṃ kaivıhaṃ kassa kahıṃ kesu kaham kıccıram havai kālaṃ /
kaı saṃtara mavırahıtaṃ bhavā" garısa phāsaṇa niruttī //134//
—Sutta No. 606.

saṃhıtā ya padaṃ ceva padattho padavıggaho /
cālaṇā ya pasiddhī ya, chavvıhaṃ vıddhı lakkhaṇaṃ //135//
—Sutta No 605

ṇegehıṃ māṇehıṃ mıṇaī ttī ṇegamassa ya nırutti /
sesāṇaṃ pı nayāṇaṃ lakkhaṇamıṇamo suṇaha vocchaṃ //136//
—Sutta No 606

saṃgahıyapımḍıyatthaṃ saṃgahavayaṇaṃ samāsao bemti /
vaccaı vıṇıcchıyatthaṃ vavahāro savvadavvesum //137//
—Sutta No 606

paccuppannaggāhī ujjusuo ṇayavıhī muneyavvo /
ıcchaı vısesıyataram paccuppaṇṇaṃ nao saddo //138//
—Sutta No 606

vatthūo saṃkamanaṃ hoı avatthuṃ ṇaye samabhırūḍhe /
vaṃjaṇa-attha-tadubhayam evambhūo vısesei //139//
—Sutta No 606

nāyammı gıṇhıyavve agıṇhıyavvammı ceva atthammı /
jaıyavvameva ıı jo uvaeso so nao nāma //140//
—Sutta No 606

savvesıṃ pı nayāṇaṃ bahuvıhavattavvayaṃ nısāmettā /
taṃ savvanayavısuddham jaṃ caraṇaguṇaṭṭhıo sāhū //141//
—Sutta No. 606

solasasayāṇı cauruttarāṇı gāhāṇa jāna savvaggaṃ /
dusahassamaṇuṭṭhubhachaṃdavıttaparımāṇao bhaṇıyaṃ //142//
—Sutta No 606

nagaramahādārā ıva uvakkamadārāṇuogavaradārā /
akkhara-bıṃdū-mattā lıhıyā dukkhakkhayaṭṭhāe //143//
—Sutta No 606

APPENDIX V : INDEX OF THE GĀTHAS

(References are to the sutta No.)

ABBREVIATIONS

AN—Āvaśyaka-Niryukti published in Śrīmadāvaśyakasūtrapūrvavibhāgaḥ, Bombay, 1916

Commentary—Maladhārīya Hemacandra's commentary on Śrī-Anuyogadvārasūtram, Bhāvanagara, 1939

MJV—Śrī Mahāvīra Jaina Vidyālaya, Bombay-26, 1968

Nandi—Nandisuttaṃ, Sri Mahāvīra Jaina Vidyālaya, Bombay-26, 1968

Vavahāra—Suttāgame edition

VBh (A)—Viśeṣāvaśyakabhāṣya with Auto-Commentary, L D Bhāratīya Sanskṛti Vidyā Mandira, Ahmedabad-9, 1966

VB (B)—Do, with the Bṛhadvṛtti, Benares, Vīra Samvat 2441